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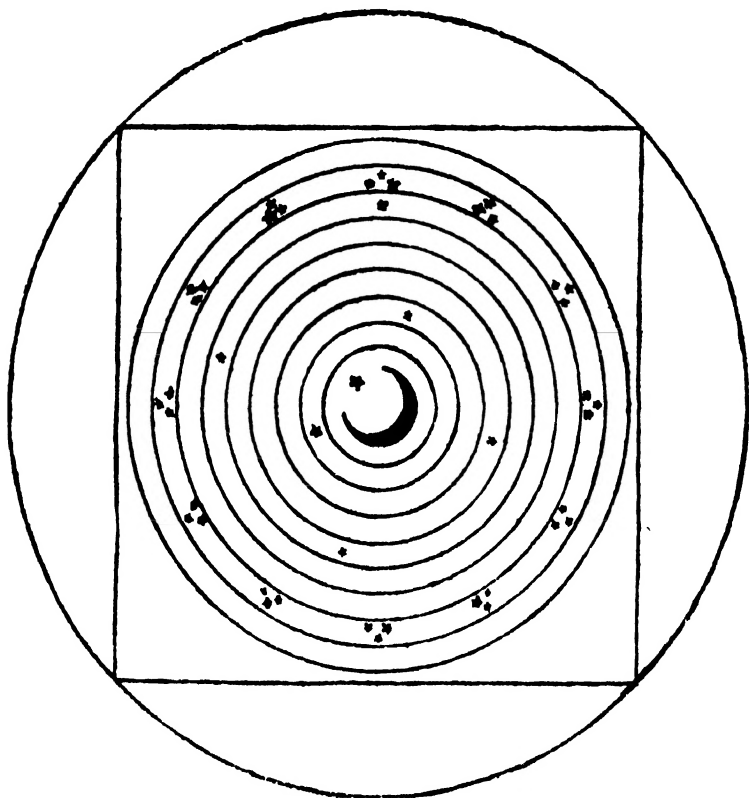
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Lawlaka lama khalaqtul aflak,
Wa lawlaka lama azhartu ilayahi rububiyati
 "If it were not for thee. I would not have created
 the heavens and manifested the sovereignty"

—A Ḥadīth-i-Qudsī.



Ashabi kan nujumi. Blayythim
Iqtadaytum ihtadaytum.

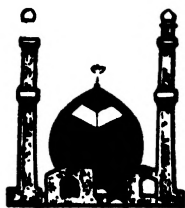
My companions are stars;
 Whomsoever any one of them you follow, you
 will be rightly guided."—A Ḥadīth.

(Frontispiece, pp. 71-72 and 74-75)

STUDIES IN TASAWWUF

BY
KHAN SAHIB KHAJA KHAN, B.A.,

WITH FOREWORD BY
NAWAB A. HYDARI HYDAR NAWAZ JUNG BAHADUR



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CONTENTS

Foreword	vi
Preface	vii
I. Esoteric Narratives	1
II. Philosophic Schools of Islamic Thought	8
III. Dhāt and Sīfāt	...	...	...	21
IV. The One in the Many	...	...	...	30
V. The Theory of Emanation	...	...	...	39
VI. Insān-ul-Kāmil	...	...	...	73
VII. Fanā and Baqā	...	...	...	88
VIII. The Future State of Man	...	...	...	103
IX. The Five Pillars of Islam	...	...	...	121
X. The Ṣūfī's Ascent	...	...	...	133
XI. Predestination	...	...	...	141
XII. Taṣawwuf in the Making	...	...	...	148
XIII. Taṣawwuf and Theosophy	...	...	...	169
Appendix I. Ṣūfī Orders in the Deccan	...	...	...	187
II. Ghazzālī ' <u>on the Soul</u>'	...	...	...	196
III. Technical Terms in Taṣawwuf	...	...	...	210
Index	...	...	...	251

FOREWORD

Whilst the esoteric side of the other great religions is made more and more accessible to English readers, it is a matter of great misfortune that similar service is not being rendered to Islam, with the result that the majority of non-Muslims and even many Muslims, who have been brought up entirely under a European cultural environment, remain ignorant of that particular side in Islam which is its core and centre, which really gives life and vitality to its outward forms and activities, and which most can appeal to followers of other faiths owing to the universal character of its content. Mussalmans will therefore, be grateful to a competent scholar like Mr. Khwaja Khan, who has in these pages thrown a great deal of illuminating light on various points in esoteric Islam, popularly known under the name of Taṣawwuf (Theosophy). I hope Mr. Khwaja Khan will continue to dig in the fertile and consecrated field he has chosen for his labours and make available from time to time the treasures he finds.

A. HYDARI

PREFACE

In the preface to my book on "The Philosophy of Islam", I expressed the hope to bring out an enlarged edition of that book ; but this was given up, for the present, in favour of this book, which also is a collection of metaphysical Essays—written in the same way as my above mentioned book. It may be observed that a thread of connection is running throughout the essays, although outwardly they appear to be disconnected. The very first essay "Esoteric Narratives" may appear to have no bearing on the subject ; but really, it underlies the subject-matter of all the essays ; for here, we are dealing with the Esoteric side of Islam ; and this essay proves how far an Esoteric meaning underlies the formalism of Islam, and how such a meaning is justifiable in the eyes of the "Elders of the Church" of Islam, and of the great Islamic thinkers. If Islam is denuded of Esotericism, it becomes a mere skeleton of formalities which people of a rationalistic turn of mind would accept only as formalities. Unless this skeleton is clothed with flesh and vivified, the real beauty of Islam cannot be appreciated. Chapter II to V deal with the descent of man—*Tanazzulât-i-Sitta* (the six devolutions) ; and Chapter VI to XI relate to his ascent ; Chapter XII treats of the history of the subject, and Chapter XIII is a comparative study of the same. A life of the makers of Taşawwuf, or at least of those eminent men mentioned in the book

was also a desideratum. As a few books already exist in English, *e.g.*, Claud Field's *The Mystics and Saints of Islam*," Dr. R.A. Nicholson's *Mystics in Islam*" (on the lines more or less of Farīduddīn 'Attār's *Tadhkiratul-Auliya* and Mullā Jāmi's *Nafhatul-Uns*), this has been postponed. Lives of these thinkers with a comparative study of their thoughts—philosophical, ethical and illuminational—and of their particular *ashghāl* (practices) and *adhkar* (repetition of Divine names and formulas) and *malfūzāt* (sayings) is, however, still a desideratum.

The Elders of the Church of Islam who have dealt with Tasawwuf have so far done it in detached essays; whether they be those who have treated it as philosophy, or whether they be those who have treated it as *Kashf* (illumination), like Shaykh Muḥṣiy-uddīn ibn-ul-'Arabī and 'Abdul Karīm Jīlī.

The works of writers on Tasawwuf are generally in poetry; because it was not thought advisable in those days to deal with the subject in a plain matter-of-fact way, and lay bare the truths before ordinary people, whose minds were not prepared to receive them, and who mismanipulated the same, and made use of them as a dangerous weapon; secondly, propaganda work was best done in those days, by means of poetical effusions. Poetry could not put a philosophical subject in a precise and mathematical style. Subjects were often repeated with a view to drive home the truths and to make them clearer and more understandable. As they thought with Talleyrand that speech was meant to conceal thought, they did not, like Carlyle and Hegel, hesitate to

speak in paradoxes. Of course there have been differences of opinion, but these differences of honest opinion are considered to be a real blessing in Islam : *Ikhtilāf-ul-‘Ulamā rahmatun.*

Again poetry is the best medium of expression for Ahl-i-Kashf (people of illumination). Their Kashf finds a ready and enthusiastic, and forcible expression in poetry ; while the best of prose is too dull for the purpose. That which one sees with his inner eye finds expression in conscious measured language. Some people who are not under this occult influence also use Poetry as a matter of mimicry ; but their effusion appears hollow. It may be that they are trying to advance from the unreal to the real. The poetry of Rūmī, Sa’dī, Ibn-ul-‘Arabī clearly shows that the forcibleness of their poetry had its *sons et origo* in the realization of the realism of their ideas, and in the genuineness of their feelings. The effusive languages of David, St. Paul and Sri Krishna bear a clear testimony to the fact that they had realized what they expressed. The living pictures in the ‘Ālam-i-Mithāl and Barzakh could only be expressed in poetry. The Qur’ān, too, is in the effusive language of the Arabs, but it is not considered to be poetry, as the elements of pre-determination and determined effort are wanting in it (as held by Imām Fakhrud-dīn Rāzī). In poetry, these elements must be present ; the words of God merely passed out of the lips of the Prophet.

*Gur chi Quran az labi-Payghambar ast
Her kī gonyad Haqq na gufta kafir ast.*

(Mathnawī)

Although the Qur'ān is from the lips of the Prophet,

Whoever says it is not God's word, hides the truth

And God has said, "We have not taught him poetry." (Sura xxxvi: 69)

The writings of ancient writers are of a synthetical character; they are long discourses which one has to wade through to get at the kernel of the matter. This they appear to have purposely done, to make themselves difficult for the ordinary work-a-day intellect to understand. To understand a complicated and long discourse, the reader has to analyse the subject-matter. Herbert Spencer's *Synthetical Philosophy* is based on an analytical basis. You cannot take away a single sentence or a single paragraph, without obscuring the meaning of a whole chapter. Here our great thinkers have made themselves purposely obscure; perhaps by not dealing with each subject separately. Shaykh Ṣadrud-dīn of Qoniah was a disciple of Ibn-ul-'Arabī, as Schelling was of Hegel; and he was one of the few persons who lectured on *Fūṣūṣ-ul-Hikam*, and yet he confessed not to have understood his master properly as Schelling had confessed in the case of his own master; the difference, however, was that the Shaykh's writings were in a vein of *kashf* (illumination), and Hegel was a purely speculative philosopher.

I have tried to put the thoughts of these elders in such a way that the different parts of the system harmonized with one another, at least to the best of my understanding. At the end of the book, I have

given explanations of technical terms. The significance of some of these terms is not yet definitely settled, just as is the case in respect of technical philosophic terms used by different English writers. Writers sometimes use these terms in different senses ; sometimes the definitions are not clear cut.

Some terms found in the book like Ahadiyyat, Wahdat, Wāhidīyyat do not find a place in the glossary ; since they have been explained at some length in the body of the book itself. I have tried to fix these explanations on to well-established and accredited usages.

Some thoughts in the realm of philosophy are to be ordinarily realised by revolving them in one's mind ; (specially if they are to accord with particular schools of thought;) I have made a study of this subject for some years, and leave it to the reader to judge how far I have been able to make my exposition of it understood on these lines. The object of the treatise is not controversial ; a few quotations have been made from the scriptures of Christianity and Hinduism, to show the identity of aim of all religions, and how far these have common basis

*Kufr Kāfir ra wa dīn dīndar ra,
Dharra-i-dardi dīl-i-'Attār ra.*

Infidelity (welcome) to an infidel and piety to
the pious man,

An atom of ache to the heart of 'Attār.

The transliteration system generally used by Orientalists has been adopted. It is desirable, no doubt, to have a definite system of spelling ; but intonation, and even pronunciation differ in different

places—say in India and Persia, India and Arabia ; and it is difficult to fix on any one intonation as the standard. An Englishman's intonation sometimes differs from that of a Scotchman or Welshman. The question in transliteration is not the spelling of written words ; but of the spelling of words as pronounced.

Chapters III, XIII and Appendix II originally appeared in the *Theosophist* ; and the rest in the 'Muhammadan' of Madras. I have to thank the Editors of these journals for their courtesy in allowing me to make use of these publications. I am also indebted to Maulvi Muḥammad Na'im-ur-Raḥmān Ṣāhib, M.A., H.P , Professor of Arabic in the Government Muhammadan College, Madras, for revising, in proof, the transliteration of Classical and Vernacular words according to the system of the Royal Asiatic Society ; and to Nawab A. Hydarī Hydar Nawāz Jung Bahādur, Finance Minister to H.E. Highness the Nizām, for his encouraging Foreword.

Royapettah, Madras.

KHAJA KHAN

Chapter I

ESOTERIC NARRATIVES

*Gar zi sirri murifat agah shawi,
Lufz bu guzari sua maana shawi.*

(Mathnawi)

If thou wouldst be acquainted with inner meaning,
Drop the letter and adopt the spirit.

Direct exposition of a spiritual theme is avoided in the holy scriptures of most religions. The glare of the sun is too strong and blinding to the watery eye. If one wishes to have a view even of its penumbra, one must use coloured glasses. Direct facts are misleading and confusing to the ordinary man; esoteric writers and speakers have all along clothed realities in many-hued garbs, so that those who have eyes to see may see. Sri Krishna has not laid his truths in their simple nakedness. Jesus Christ has spoken in parables; he, even said, that pearls should not be thrown before swines. Common people, not realizing the drift of argument, go astray; it requires a certain amount of leavening in one's temperament to grasp facts; culture is not a correct word here to use, as that implies only intellectual ploughing and sowing; leavening implies fermentation of feelings to the proper degree, in addition to training of the intellect. Not possessing this leavening, they either go astray or are led to make the confusion of the world worse confounded.

Great teachers have therefore hit upon ceremonials as the basis on which training is fixed. These ceremonials are their *sharī'at* or exoteric laws *Sharī'at* is from *shar*, the beaten-out path in the desert, which leads to a watering *ghāl*. If you take this way, it leads you straight to the *ghāt*, where the water of life is found—the *ḥaqīqat* (Truth) lies enveloped in this *sharī'at*. To cut through the shell to get at the kernel of the truth is a laborious task. In the Qur'ān itself, the verses are of two kinds—*Āyāt-i-Bayyināt*, plain verses; they are writ large, so that one that runs may read, *e.g.* the stories of the former prophets, laws about the division of property (*'ilm-i-farā'yid*), commandments—positive and negative, etc. Then there are *Āyāt-i-Mutashabihāt* (verses involving doubt); which can be interpreted in as many as seven different ways.

These latter kind of verses have given rise to as many as 72 sects. They relate to the essence and attributes of God, the mysteries of prophetship—in fact to the Greater Mysteries of Islam (*'ilm-i-Ḥaqā'yaq*) and the Lesser Mysteries (*'ilm-i-Daqā'yaq*).

Not only in the Qur'ān are there such narratives, but Ṣūfī writers have exposed their facts in the form of stories.

The *Mathnawī* of Jalāluddīn Rūmī is full of stories; and moral is drawn only for those who have eyes to see; the lesser writers of mysteries—Shaykh Sa'dī, for example, also sometimes draw out their truths in the form of stories. While this form of exposition obscures the mental horizon of those who have no taste for the deeper truths of life, it becomes

most palatable to those who are in for it.

Dhauq-een bada na dani ba khuda ta n i c iashi.

The intoxication of this wine you do not relish,
until you have tasted of it.

“Verily we have cast veils over their hearts, lest they should understand the Qur’ān, and into their ears caused thickness of hearing.” Moses asked God whether there was any one man more knowing than himself; and he was directed to go to Khizr. Khizr is supposed to be one Balya ibn Malacan, who having drunk of the water of life had become immortal. Moses with his servant, Joshua, proceeded to the place where the two seas met. When they arrived at the meeting of the two seas, they forgot the fish (the roasted one) which they had brought for their dinner; and the fish took its way freely to the sea. When Moses called for dinner, Joshua told him what had actually happened. They then returned to the place from which the fish had jumped into the sea. Here Moses met Khizr and requested him to be allowed to follow him “that thou mayest teach me part of that which thou hast been taught.” Khizr answered: “Verily thou couldst not bear with me: for how couldst thou patiently suffer those things, the knowledge whereof thou dost not comprehend.” Moses replied: “Thou shalt find me patient if God please.” (The Qur’ān continues).¹

“So they both went on by the seashore, until they got aboard a ship; and Khizr made a hole therein. And Moses said unto him: “Hast thou made a hole

1. Sūra Kahf, XVII.

therein, so that thou mayst drown those who are aboard? thou hast done a strange thing." He answered, "Did I not tell thee that thou couldst not bear with me?" Moses said: "Rebuke me not, because I did forget, and impose not on me a difficulty which I had not anticipated." Wherefore they left the ship and proceeded until they met with a youth; and Khizr slew him. Moses said: "Hast thou slain an innocent person, without his having killed another? Now hast thou committed an unjust action." He answered, "Did I not tell thee that thou couldst not bear with me." Moses said, "If I ask thee concerning anything hereafter, suffer me not to accompany thee; now hast thou received an excuse from me." They went forward, therefore, until they came to the inhabitants of a certain city; and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down, and Khizr set himself to put it upright. Whereupon Moses said unto him, "If thou wouldst, thou mightest doubtless have received a reward for it." He answered, this shall be a separation between me and thee; but I will first declare unto thee the significance of that which thou couldst not bear with patience. The vessel belonged to certain poor men, who did their business in the sea; and I was minded to render it unserviceable, because there was a King behind them, who took away every sound ship by force. As to the youth, his parents were true believers; and we feared, lest he being an unbeliever should oblige them to suffer his perverseness and ingratitude; wherefore we desired that their Lord

might give them a more righteous child in exchange, and one more affectionate towards them. And the wall belonged to two orphan youths in the city; and under it was a treasure hidden, which belonged to them, and their father was a righteous man; and thy Lord was pleased that they should attain their full age and take forth their treasure, through the mercy of thy Lord; and I did not what thou hast seen, of mine own will, but by God's direction. This is the interpretation of that which thou couldst not bear with patience."

Khizr met Moses at the junction of the rivers; Love and Humanity—the unmanifest and manifest of Nirguna and Sarguna or exotericism and esotericism. The Qur'ān says: "We have issued two seas that never mingle with one another; there is a partition between them that is irremovable."

*Marajal-bahrayni yallaqiyan bayna-humā barzakhun lā yabghiyan.*¹

David too refers to this partition: "Deep calleth unto deep at the noise of thy water spouts; all thy waves and billows are gone over me."²

When one is on this cataract, one requires a boat and a boatman to tide over it. Moses met the boatman in the person of Khizr and the boat was the boat of spiritual training. When the boat reaches the other side of the river, there lives a King who confiscates all sound boats. To save his ship, Khizr, the spiritual guide springs a leak in it. This is the hole of

1. Sūrah Raḥmān, LV : 19, 20.

2. Psalm, 42 : 7, (1),

Love in the bottom of Humanity. Satan is unable to confiscate it, a leaky boat is of no good to him. In such a boat Humanity passes over to Spirituality.

Khizr and Moses, the *guru* and disciple, it may be, landed on the other side of river, in the country over which the tyrant ruled. Khizr took hold of a youth, *i.e.*, desire and slew him outright. This youth was Nafs (desire-body). In the second stage of the journey one has to kill his desire body ; unless desires are killed, there can be no progress, this demon in the shape of a youth will be shadowing our steps. The two then leave this country and enter another country—a country inhabited by plunderers no doubt—and in a state of ruin. Here Khizr and Moses have to satisfy their creature comforts, but no body would give them a crumb of bread. Khizr, however, sets about repairing a wall in imminent danger of falling. Under the shadow of this wall, two precious treasures lie buried—Treasure of Prophetship and Saintship, the two orphans referred to. In this country of plunderers, the wall of *shari'at* is protecting these two treasures. Under the protection of ceremonial institutions, the peace of the country was maintained. If the wall of *shari'at* had collapsed, the two treasures would have fallen into unworthy hands. Hence *shari'at* (ceremonial institution) protects spiritual treasures.

Here is another story from Shaykh Sa'di's 'Gulistan' (Chap. I). A King was travelling in a boat with his 'Ajami slave ; the slave who had not seen the troubles of the sea, began to tremble and wail and gnash his teeth. A physician was sitting in the same boat. He said : "If your Majesty order me, I shall

make him quiet by a device." The King agreed. The physician ordered that the slave should be thrown into the sea, and after he had had two or three dippings to be pulled up by the hair of his head. The slave was accordingly pulled up after this trial. He then went and sat quiet in a corner. The King asked the physician what was the wisdom of this experiment. He replied that the slave had not realised the danger of drowning, and was excited. When he actually went through the danger, he realized the safety of being on board a ship. Similarly a man does not understand and realize the doctrine of *Hama ust* or Divine Immanence, until he is involved in a variety of dangers and comes out safe. The 'Ajami slave (other than Arabs are 'Ajamis) is a term for an uninitiated man; such a man is subject to "affections of the heart," Khaṭarāt); and he gets confused and his mental balance is upset. Even when he is told that all saints had realized this doctrine, he does not resume a mental equilibrium. The Perfect Pīr throws him overboard into the sea of doubts and infidelity, and then pulls him up towards the shore of safety and a correct appreciation of the underlying reality. It may be objected to, that this story has no perceptible application to the doctrine of *Hama ust*. The intention of Shaykh Sa'dī is plain from his concluding verses: "There is difference between a man whose beloved is in his bosom and one whose eyes are expectant at the door." The believer in *Hama ust* has observed the Truth with the eyes of certainty and the non-believer is looking forward to the prospect of a beatific vision in a future life.

PHILOSOPHIC SCHOOLS OF ISLAMIC THOUGHT

There are three main schools of thought—Ijādiyyah, Wujūdiyyah and Shuhūdiyyah. The Ijādiyyah are the Creationists or Transcendentalists, who believe in a God separate from His Creation, an extra-cosmic God who created the heaven and the earth in six days, and took rest on the seventh. "Praised be God Who created the heavens and the earth and brought into being the Darkness and Light" (Sūra xvii: 1) When "the hand of God" is mentioned "as being on the hand of the Prophet" Sūra xxvi: 13), there is no metaphorical sense. When God descends to the Fourth Heaven in the latter part of the night, that too is to be taken literally; only that we do not wish to examine it. He is the maker, the engraver, and painter. Everything is "from Him". (Hama-azust). This is the belief of the ordinary people. "The simple belief of Musalmans," says Sir Sayyid Ahmad,¹ "is that God is one, He exists by his own holy essence. He brought all things from nothingness into thingness. All things are dependent on him for their existence. He is not dependent on anything. He is unique in His essence and in His attributes and in His works. Nobody takes part in his actions; His essence and His knowledge are not like our essence and knowledge, His hearing is not like our hearing, nor are his intention, His power, and His

1. "Tasawwuf-Ahmadīyah", p. 159.

speech like our intention, our power, and our speech. There is no resemblance between these except in name. Creating is his special attribute, for nobody can create a thing out of nothing. Even the action of a man is created by Him, only that in the nature of a man He has created independent intention, and will, to do good and evil works. He is not contained in any thing; nor does anything contain Him. He surrounds everything by His Essence and is near and with everything; but His proximity and propinquity are not understood by us." This is the philosophical aspect of the Asharia school. Since the essence of created is according to them, a "nothingness" and since they go according to the exoteric teaching of the Qur'ān, and since also they practice certain *Adhkār*, they are counted as a sect of *Şūfis*.

The second great school, which exerted a great influence on the philosophy of Islam was that of Wujūdiyyah. The great thinker, Shaykh Muḥiyyud-dīn ibn al-'Arabī (ob. 1241) was a native of Spāin. Although he died in Syria, he is counted amongst the philosophers and *Şūfis* of the West. His doctrine was that man (or the world) comes out of the knowledge of God, and gains the experience of the world and then returns to his own '*ayn* (or reality). Here duality is struck at its very root. There is only one essence, which has manifested the "many" out of its own knowledge; which knowledge in the 2nd stage of Emanation is itself. Having gained experience, it travels back to its own reality in the knowledge of God. "Everything is him" (*Hama ust*). Some people confound this with Pantheism. The difference is

obvious. Although the One exists, the essence of things are in his knowledge, much as there are forms or plans in the knowledge of the builder. When a plan exists as a plan in knowledge, it is no longer the builder itself. Identity no longer exists, and in reverting, the plan reverts to its type. Pantheism even in the case of the Hindu philosophy is a much abused word. Every stock and stone is not God—it simply means that everything is instinct with consciousness, which the researches of Babu Chandra Bose and others have amply testified to a wondering world. Pantheism may be a doctrine of Divine Immanence which the Mussalman sect of Mu'tazilites believe in (i.e., God pervades His universe). But the original philosophy of Ibn 'Arabī is of a loftier kind. The world was not created causally but existed in the knowledge of God, and His knowledge is as eternal as His Dhāt itself.

Shaykh 'Abdul Karīm al-Jīlī (ob. 811 A H) the renowned author of *Insān-ul-Kāmil* and several other books, was the founder of the next important sect of Shuhūdiyyah. Unlike Ghazzālī, who believed that attributes alone are in evidence and essence is an unknown quantity (a zero), he believes that essence itself is in evidence, and attributes are always hidden; you have no cognizance of benevolence, which is always hidden in the benevolent one, who alone is in evidence.

Al-ḥaqqu maḥsūsun, wal khalquq ma'qūlun.

The essence is sensed, the world is only inferred. He believed that God created the world out of nothingness. *Ex-nihilo nihil fit?*—of the Greek philoso-

phy did not find favour with him. For don't you see *forms* coming out of nothingness, and receding into nothingness? Wax is moulded into forms, which therefore come out of nothingness. Forms come out of the knowledge of God; but before they come out they existed in God. Ḥāfiẓ, the Persian poet, was in his poetry, an exponent of Jili. When attributes become manifest, they receive names (*asmā*). Names are therefore mirrors. For without names, attributes would not have manifested themselves. The names (*asmā*) are therefore mirrors, which reveal all the secrets of Divine being; this is the theory of Divine Immanence. The names are mirrors for yet another reason. God created the world out of nothingness. The Divine attributes became manifest by contrast with the attributes of "nothingness." "Nothingness" has no-speech, no-sight, no-hearing, no providence, no-good, etc. The power of speech, sight, hearing and the goodness of God become manifest, by contrast with lack of the same in this "nothingness" or form (*'ayn*).

The essence possesses the attributes of completion and permanency and the '*adam*' (nothingness) has the attributes of "imperfection" and degeneracy and decay. The Wujūdiyyahs have only one Essence, that of God; and the Dhāt of God like the juggler's rupee becomes the Dhāt of the created in manifestation. The Dhāt of created is '*abd*' (*banda*) or bounded (i.e.) by attributes and names. The Tauḥīd (Unity) consists in merely "dropping off limitations or indications" (*At-tauḥīdu isqāt-ul-ishāwāt*). The first binding or circumscription was in God descending in His own knowledge; this is the stage of the reality of

Muḥammad—as the Sūfis call it or Christos, as the Gnostic Christians call it. The Shuhūdiyyahs, however believe in two Dhāts, the one of the Reality and the other of the non-reality, the one of God and the other of the *banda*; that of the *banda*, however, is zero ('adam), this '*adam* is, however, *idāfi* (relational); it is not Ḥaqlī (real). If there is an essence called '*adam*, then there will be two Dhāts which will be dualism. The '*adam-i-idāfi* is only relatively an '*adam*. It is a mere zero. If any number of zeros are added to a number by plus sign, the value of that number does not change. This '*adam* is, therefore, an emblem in the knowledge of God. Since perfection appertains to Dhāt, God is goodness itself. Imperfection relates to '*adam*; and hence Evil is the manifestation of '*adam*. "The judgment that we give, when we judge an action to be foolish or wicked a statement false, a work of art ugly, are all metaphorical. We do not mean to say that there is an existence called error, ugliness, or foolishness; but only that there is a given existence and that another is wanting." There are several verses of the Qur'ān to support the Wujūdiyyah. "For God is in the East and the West, so wherever thou turneth thy face, there is the face of God (Sūra ii : 115). "God is with you wherever you are," (Sūra xx : 46). "We are nearer to man than you, but you do not observe" (Sūra xxvii : 18). "He is the first and the last—the apparent and the real—and He knows everything." (Sūra lv : 26). The Shuhūdiyyah have the following further support : "God is the light of the heavens, and the earth. He is like a lamp in a glass, and the glass in a niche, etc.

(Sūra xxiv : 35). "Have you not seen how the Lord has lengthened his shadow." "Have you not seen how mountains look solid, though they are moving like clouds."

The idea of co-existence of God and matter was debated by Aristotle, who held that both are co-existent, only that God is unchangeable and matter changeable.

Abu 'Alī ibn Sīnā of Spain (ob. 1037) readily fell in with the doctrine of Aristotle. Plato with his doctrine of Archetypes, held that there is one world-soul, of which souls of men are transient parts. For him, the Universal existed before the individual. This was Plato's doctrine of Realism. The doctrine of Archetypes has its vague counter-part in Sūra iii : 6, where mention is made of *Ummul-Kitāb* (Mother of books) and *Kitābu'l-Mubīn* (the clear prototype). What there is in the *Ummul-Kitāb* (the essence) becomes manifest in the *Kitābu'l-Mubīn* or *Lawḥ-i-Mahfūz* (the Preserved Table).

"All are parts of one stupendous whole,
Whose body nature is and God the soul."

A Persian poet has said :

Ḥuq jāni jahān-ast wa juhān jumla badan.

God is the soul of the world! and the world is
His body.

The Neo Platonists of Alexandria led by Philo and his pupil Plotinus appear to have been the founders of the doctrine of emanation. But their emanation consisted in *Nous* (the Cosmic soul, the *Intelligentsia primus* of Aristotle) coming out of the

Divine. They accounted for the ten Intelligences ('*Uqūl-i-'Ashara*). Nous or the First Intelligence first came out, then it created the first Angel. This Angel created the second Intelligence, and so on up to the tenth. These angels work on the four elements, and have produced the whole world. The Angels are called *Abāi-'Ulawi* (the superior fathers) and the elements on which they work are the *Ummahāti-Sıfī* (the inferior mothers). Benedetto Croce criticises¹ this doctrine in the following terms: "On the one hand is postulated a Logos, a thought *in se* (one does not understand how this can ever think and be thought); and it is made to adopt a resolution (which does not understand how it can ever adopt) of coming forth from itself and creating a nature in order to be able to return finally to itself, by means of this alienation, and to be henceforth *per se* that is to say, able to think and will." It was, however, reserved for Abū Naṣr Fārābī (ob. 950) to throw a more consistent light on the point. It was the gradation of the reflection of God, that comprised the internal and the external worlds—the reflection is transient, and the essence is eternal. The last great Muslim philosopher, Shaykh Muḥiyyuddīn ibn 'Arabī, put on the topmost stone to this superstructure by saying that the Divine one descended into his own knowledge. Just as by switching a gas light in a dark Museum, the contents of the Museum are illuminated all at once, so when knowledge illuminated the being, the world evolved (to outward appearances), gradation by gradation, and became manifest. This want of knowledge is not,

1. *Philosophy of the Practical*, translated by Douglas Ainslie, p. 295.

however, a deficiency in the essence. In one aspect, it is absorbed in itself and there is no manifestation; and in another it frees itself from itself, and then the attributes become manifest.

As off-shoots of the Wujūdiyyah school, there are the schools of Anawallahs and Fanawallahs. They are not schools of thought properly so-called, but are considered the aim and object of contemplation (Murāqaba) of certain schools of Sālīks ("pilgrims on the path of spirituality") Abū Sa'dī Aḥrār appears to have given currency to the word "Fanā" and "Baqā". The Anawallahs are really subjective idealists, resembling the school of Fichte of the modern German Philosophy, who maintain the identity of being and knowing. "I alone exist," said Fichte, "the tree and the image of it are one thing and this one is the modification of my own mind." The thing of itself (*Ding an Sich* of the Germans) is a mere fiction. The Anawallahs assert that in the unlimited expanse of consciousness, a point (*nuqṭa*) appears: this is my Ego. When other similar points appear (and they are legion), they are the same as this my Ego, and so they are my own manifestations. This point is Euclid's point which has no outward existence *in loco*, but exists in its internal aspect in the mind of the thinker. When it expands, it becomes existence itself. The Fanawallahs assert that it is the Truth that exists, and I am "nothingness." These are the objective idealists, akin to the school of Schelling. "The contemplation of Anawallahs of which, the sect of Shuttaris are prominent exponents, leads through a thorny path. Imagination and judgment are upset,

and a man is liable to become an Egotist (Self-expressionist). This path is therefore abjured. The path of *Fanā* (self-annihilation) adopted by most schools is readily pursued, as there are not so many pit-falls in it. But where are the authorities for these latter in the Qur'ān? When the Prophet threw a handful of dust at the army of the enemy at the battle of Uhud, "it was not thou that didst throw it, it was God himself" (Sūra viii: 18). "The hand of God is on thine hand" (Sūra xxvi: 31). In this stage God is actor and 'abd His instrumentality. This is called *Qurbī-Farā'yid* corresponding to subjective Idealism. When, however, God is the instrument and 'abd, His actor, God is the internal of the 'abd, and 'abd is manifest, it is *Qurbī-Nawāfil*, corresponding to objective idealism. The 'abd sees, hears, and touches by the sight, hearing and touch of God. It must, however, be remembered that this annihilation is only "in sight." The school of Hegel appears to be between and betwixt Subjective and Objective idealism—it is subject-o-objective self-consciousness; the Absolute is manifest in both mind and matter. Knowing and being are the same Hegel said:¹ "God has no independent existence; He exists only in us. God does not know Himself; it is only we that know him; while man thinks of and knows God; God knows and thinks of Himself and exists. God is the truth of man, and man is the reality of God." "The course of human history is frankly identified with the course of self-Revelation." This appears to be an interpretation of the *Hadith-t-Qudsi*: *Al-insānou-sirri-*

1. Hegel quoted in Luthards' *Fundamental Truths*, p. 66.

wa na sirruhu: "Man is my secret; and I am man's secret", i.e., Man is a manifestation of God's names (*asmā*). He sees man in the mirror of His own names and attributes.¹ Man sees himself, in the mirror of God's names and attributes." Names are mirrors either ways. Shaykh 'Abdul Karīm al-Jīlī, the author of *Insān-ul-Kāmil*, has, however, gone a step further than Hegel. The latter would circumscribe the knowledge of God of the outer world to the same extent as the knowledge of man himself. This would be a short-coming in the knowledge of God which is unthinkable and incompatible with His Omniscience.² "Let it be known," says the Shaykh, "that God has many and innumerable worlds, upon whichever of these, He looks through man, it is called *Shahādat-i-Wujūdiyyah* (existence in evidence); and upon whichever He looks without the instrumentality of Man, it is called *Ghayb* (the unseen). Of this *Ghayb*, there are two kinds, and *Ghayb* is detailed in the knowledge of man, and the other is abstract. The detailed *Ghayb* is the unseen in evidence in the knowledge of man like his cognizance of angels, etc., which go to form '*Ālam-i-Malakūt* (the angelic world) and the abstract *Ghayb* is the unseen in '*adam* (or nothingness) which man has no cognizance of; God alone has knowledge of this."

Since the unseen world governs and controls the seen world, more and unlimited knowledge is implied as possessed by God than what he possesses through the instrumentality of man, although so far as the

1. *Al-Insān-ul-Kāmil*, Part II, p. 106.

2. *Ibid.*, p. 108.

seen world is concerned, God's knowledge of it may be only co-extensive with the knowledge of man himself. It may however be stated that the author of the Mathnawī appears to be of the same mind as Hegel, when he wrote :

'Ilm i-huq-dar'ilm-i-ṣūfī gum shawad

Kin sakun khi bawar-i-mardum shawad

God's knowledge becomes hidden in the knowledge of the ṣūfī;

How can this statement find credence with the common people.

Man's knowledge is God's knowledge in limitation: When man's knowledge is apparent, God's knowledge is hidden. When ice (water in limitation) is apparent, water itself is hidden.

Besides the schools enumerated above, there are the schools which hold God to be (1) Thought (2) Will (3) Beauty or Love (4) Light.

Those who take it to be Thought are similar to Shuhūdiyyah. *An-huwa al-anā kama kāna.*" (He is now just as he was before.) Thought makes no change in individuality. The worlds may come, and the worlds may go, but He goes on for ever, unchanged and unchangeable.

Shaqīq Balkhī, Ibrāhīm Adham, Rābi'a Baṣrī and some others were the exponents of the Will system. The whole is the manifestation of Will. Shaykh Muḥiyyuddīn ibn al-'Arabī held that it is God that is manifest through forms in His knowledge; the former held that if there were no Will, the

forms could not be manifest.

The "Love" School held that the Universe is a mirror in which God sees Himself; and hence the Universe is the manifestation of Beauty and Love. Ma'rūf Karkhī, Hāfiz, the renowned poet of Shīrāz, etc., were the exponents of this doctrine.

Shaykh Shihābuddīn known as Shaykh-ul-Ishrāq al-Maqtūl ("the Slain"), the great commentator of Aristotle held that God is Light, "God is the Light of the heavens and the earth. He is like a lamp in a glass case and the glass case in a niche" (Qur'ān, viii : 18).

It may be observed that all these latter schools arose from the fact that the *I'tibārāt* (suppositions or hypostasis) were exalted to the rank of Dhāt. They take their origin at a lower source (Aḥadiyyat). The followers of Zoroaster exalted the two aspects of *Jalāl* and *Jamāl* (glory and beauty) to the rank of Essence itself; and believed in a God of good and in a God of evil (Ormuzd and Ahriman). So these systems of Ṣūfī thought appear to have exalted the *I'tibārāt* of the Dhāt (or suppositions) to the rank of the Dhāt itself.

They say, in the words of Ḥadīth-i-Qudsī, "God was a hidden treasure, and He loved to be known and created the world to be known." In this awakening, four aspects are found; Wajūd (Essence), 'Ilm (knowledge of self), Nūr (Light, i.e., dawning of Essence in the knowledge or Ego) and Shuhūd (Observation of self). In the next stage, these become existence or life; and knowledge (of attributes) or Love, Desire,

and Power. The schools of will (Shuhūd), of Love (knowledge) and of Nūr (Light) have thus had their origin in I'tibārāt.

The great Ṣūfis like Ibn 'Arabī, Jīlī, Ghazzālī, have mostly written in prose, but others specially the Persian poets have expounded their philosophy in poetry. Philosophy must be compressed into compartments, to be rightly and clearly understood. Poetical effusions, however elevating to the feelings, do not readily lend themselves to such expression. *Mathnawī*, the magnum opus, of Jalāluddīn Rūmī is a conglomeration of all schools. His idea was to teach a central Truth, and all paths leading to his hill-top were mentioned and expatiated upon. On a close examination, it will be found that the theories contradicting each other exist in the excellent epitome of the Maulānā.

Chapter III

DHĀT AND SIFAT

These two terms signify respectively the Essence or Reality, and the attributes, or predicables, of the Divine Being. *Dhāt* is the feminine form of the Arabic word, *Dhū* (possessor). Hence *Dhāt* is that which possesses *ṣifāt*, and is feminine in significance ; it is that about which something can be predicated ; and a predicate is what can be affirmed about *Dhāt*. This is reasoning in a vicious circle. Indeed, the definition in the *Dictionary Al-Mughrab*, viz., that *Dhāt* is "that by being which a thing is what it is," is as vague and nebulous as it could possibly be.

Shaykh-ul-Ishrāq (Shaykh Shihābuddīn Maqtūl), the critical commentator of Aristotle, objected to Aristotle's definition of a definition, viz., "that is the naming of *genus* and *differentia*, on the ground that the hearer may be unacquainted with the *differentia* ; and hence, without a knowledge of *differentia*, the definition of a thing in the terms of *genus* and *differentia* becomes unintelligible. He substituted for it "the summation of all the known attributes of a thing." If the attributes alone are given, and nothing asserted about *Dhāt*, the *Dhāt* entirely vanishes. "A substance is a collection of qualities—taste, odour, colour, which in themselves are nothing more than material potentialities." It is the same as the Buddhist idea, which reduces *Dhāt* to a zero. On this ground Imām Ghazzālī ignored *Dhāt* altogether, and concerned himself

entirely with *ṣifāt*. Though a theologian of high standing and a moralist who has exerted immense influence on the morality of Islam, so much so that he has been given the title of *Hujjat-ul-Is'ām* (the proof of Islam)—he has yet been called a "sceptical philosopher."

It is as if the reality is *Dhāt* from an internal point of view, and *ṣifāt* from an external point; as if the *Dhāt*, circumscribed within circle after circle, shows itself as *ṣifāt*. It is also a point of contention whether God can be called a *shay* (a thing). A *shay* is that "about which something could be known and of which something could be asserted;" *shay* becomes *Dhāt* in this sense. In the Qur'ān it is written: "*Kullu shayin ḥalīkun illa wajhullah*"—"Everything is liable to annihilation except the face of God." Then the inference is that the *Dhāt* of God is a thing, for no exception could be made from a group, except of a thing of its own nature.

But thinkers have, however, given three *Bāṭinī* (internal) gradations or emanations of God: (1) *Lā bi-sharṭi-shay*—"without condition of anything," (2) *Bi-sharṭi lā shay*, i.e., "with condition of nothing," and (3) *Bi-sharṭi shay*, i.e., "with condition of a thing." Shaykh Muhiyyuddīn ibn al-'Arabī asserts that God is not *shay*, and depends for his authority on the Qurānic verse: *Laysa-kamisliḥili shayun*—"He is not like the example or model of a thing." A *shay* is that which comes under wish, *Shā Sha'in* (the wisher wished). God is the wisher and not what is wished. This may mean that He is the thing itself. The Shaykh has, however, distinctly said: "He is in manifestation" and yet not the *Dhāt* of things, "He is He, and *shay*

is *shay*," *Anā anā, wa anta anta* (I am I, and thou art thou), *i.e.*, *shay* has a separate *Dhāt* in manifestation.

In the first case, the *Dhāt* is above all conditions ; imagination cannot soar up to it. In the second, its existence is implied without further assertion. In the third, something could be asserted about it. The second assertion gave rise to the sect of Mu'tazilites, founded by Wāṣil ibn al-'Aṭā, who asserted that *Dhāt* is predicateless and rejected separate attributes. The assertion of predicates militates against the Oneness of God.¹ The predicates are His essence itself. The first four suppositions in the *Dhāt*, namely, *'ilm* (knowledge), *nūr* (Light), *wujūd* (existence), and *shuhūa* (self-consciousness), are essence itself and not superimposition on essence. In manifestation, the attribute of existence was superimposed by God on the pre-existing atoms, *i.e.*, on centres in the unlimited expanse of Consciousness. Nazzām, the disciple of Abu Huzal-Allaf, who flourished in the middle of the ninth century, called these by the name of *wujūb* (modes) of the Divine being. These are the believers in the Doctrine of Immanence, *i.e.*, that *Dhāt* pervades and permeates the whole creation.

In the above summations of the predicables of an attribute, nothing has been said about the eternity of an attribute. Only so much is said, that it is either hidden or manifest. It is considered sufficient to say

1. 'Abdul Karīm Jīlī in his *Insān-ul-Kāmil* (p. 61) says that *ṣifat* are always hidden in *Dhāt*. For if *ṣifat* appear by themselves, they become separate entities. They are that which convey knowledge to the understanding. Benevolence is never seen as an entity, but it is only the *Dhāt* that is benevolent.

that in the above gradation of Emanations, no reference is to be made to an attribute. It is the stage of *La bi sharṭi shay*—"without condition of anything" It is called by different names—*Munqatul-ishārāt* (the stage at which all indications are dropped), *Ayn-ul-kāfūr* (fountain of camphor), *i.e.*, whatever enters into camphor becomes camphor itself, *Dhāt-i-sadhaj* (colourless Reality). In that stage attributes themselves are unheard of, and so nothing can be asserted about them. It is only in the fourth stage of manifestation that attributes are in evidence, and anything can be asserted about them.

It is said that a companion of the Prophet, named Zarrāra, asserted that the attributes are not eternal. His sect goes by the name of Zarrārins. Imām Ḥanbal and the Mu'tazilites were persecuted by the Caliph of their times for having asserted that the *Qur'ān* (the speech of God) was created, *i.e.*, non-eternal. The other Imāms asserted that it was not created. The assertion of Eternal attributes implied a multiplicity of Gods. The knower, the known and knowledge are one in the stage of *Dhāt*, like the painter, the picture and his knowledge are one in the *Dhāt* of the person who paint.

However, the sects of Ash'aris (founded by Abul-Hasan-al-Ash'ari, 873-935) assert that attributes are not identical with *Dhāt*; nor are they separate from it. It is as if the attributes cannot be compared to anything. There can be no *via media*; God is the ultimate necessary existence, Who carries His attributes in His own being, and whose existence and

essence are identical. Their tenets are as follows: (1) The essence ranks first the attributes come next; (2) the essence is self-existing and the attributes depend on the essence (like wax and its softness); (3) the essence is unity and the attributes display diversity; (4) the essence has self-consciousness, the attributes have none; (5) the essence is always hidden, the attributes are sometimes hidden and sometimes manifest; (6) the attributes must be in their proper locality; (7) the manifestation of one attribute conflicts with or suppresses the manifestation of another.

The question is often asked whether the *Dhāt* of God is the same as the *Dhāt* of the created. In the 85th *Sūra* (Al-Burūj) God swears by the *dhā* s of the Constellation of the Zodiacs, so the *Dhāt* of God is different from that of the 'abd (created).

In manifestation, the two are different, and the Qur'ān used the words most easily understood by the people. But there can be no two *Dhāts*, any more than there can be two swords in a scabbard. The *Dhāt* of the creature is the rupee of the juggler, who takes up a disc of broken pottery, throws it up in the air, and brings down for the bystander the real rupee of silver.

In manifesting Himself through His own ideas (*A'yān*), the *Dhāt* of the Creator becomes known as the *Dhāt* of the created. In the non-manifest state, there is one *Dhāt*; but in manifestation, it is known as the incalculably immense number of *Dhāts* of the created.

Hamīd-uddīn Nāgōri (Nāgore of Rajputāna) has said :

*Zi darya moujt gun gun bar āmad
 Zi bay chuni bi rangāi chun bar āmad
 Gāhi dar ktswat-i-Layla furou shud
 Gāhi dar sūrat-i-Majnu bar āmad.*

In the ocean, innumerable waves of different
 colours arise

And from namelessness assume a name,
 Sometimes in the garb of Majnūn
 And sometimes in the shape of Layla.

The identity of the Ocean and waves is real identity, and the dissimilarity is only phenomenal.

A controversy as to the creation or eternity of the Qur'ān (*Kalām-i-Lafẓī* or *Kalām-i-Nafsī*) raged round the throne of Al-Māmūn; and many were the tortures inflicted by the Mihna, (Inquisition) on those who denied the eternity of the Qur'ān. It was said that the attributes were, in the first instance, either *Jalālī* (majestic) or *Jamālī* (beautiful); that when the *Jalālī* attributes appear, all manifestations recede into "nothingness," and when *Jamālī* attributes are in evidence, the beautiful world comes into being. The first is *tanzīh* (getting rid of phenomena) and the second is *tasbīḥ* (assuming of the same). Something like this is found in the philosophy of Zoroaster (Zardusht), who asserted that good and evil are the primary manifestations of the Deity (Yezdān). They were called Ormuzd and Ahriman. The Persian Monists, *i.e.*, the Magi who, guided by a rising star, were led out in search of the birth-place of Christ, were true *Muwahhids* (*i.e.*, Unitarians). Some of the followers of Zoroaster construed those to be two gods,

and they were called the Zindīqs, *i.e.*, those who did not pay regard to rank. The Zarwanians alone remained true to the colours.

However, the *Jalālī* and *Jamālī* attributes are in evidence in the cult of Islam. Again, the attributes may be "personal," "relational," or "verbal": the first are like Pure, Sacred, Living; the second are those that involve the manifestation of an attribute, like creator, destroyer; and the third are those that show action, like Providence, etc. So far the philosophical aspect of *dhāt* and *ṣifāt* has been based on the teaching of the Qur'ān; the philosophers speculated and theorised on the doubtful verses of the Qur'ān (*Āyāt-i-Mutashābihāt*). Some of the verses has been mentioned above; others are the following:

For God is in the East and West, so wherever thou turnest thy face, there is the face of God—(*Sūra Baqara*, ii : 128).

Really God surrounds everything—(*Sūra Nisā* v : 116).

God is with you, wherever you are—(*Sūra Ḥadīd* lvii : 5).

We are nearer to man than his jugular vein—(*Sūra Wāqīya*, lvi : 78).

I am in your individuality, but you do not observe.—(*Sūra Dhāriyāt*, li : 19).

He is the first and the last—the apparent and the real—and He knows everything—(*Sūra Raḥmān* lv : 26).

God is the light of the heavens and the earth,

etc.—(*Sūra Anfāl*, viii : 18).

The Qur'ān is full of the attributes of God ; such as speech, seeing, hearing, knowing, etc. The best definitions given are all negative ; indeed, as in the definition of a point, nothing could be positive. The *Kalima*, or the first article of the Muslim faith asserts : "There is no allah, but Allah." The word Allah is from *al-elah*. *Ilah* is simply "that which is worthy of worship." So the *Kalima* means: there is no one worthy of worship excepting the One who is worth of worship. Some people worship several things; some worship anything and everything that are believed to help them in the realisation of their objects. Some worship their good *selves* ; some have, in the words of Bacon, the idols of the market-place, the idols of the forum, the idols of the cave, and the idols of the theatre to worship. Some worship the phenomena of the Universe. The Muslim *Kalima* declares that none of these are worthy of worship. These are all transient, illusory appearances. The one deserving of worship is the God on whom these depend ; and this he testifies as in evidence (*shahāda*), unlike the Jewish *Kalima* (*Shema Isrā'il*) where the testimony is of the ear : "Here, O Israel, Jehovah, our Elohim, is one Jehovah."

Again, the *Sūra*, which is the quintessence of the Qur'ān (*Sūra Ikhlās*.) gives negative definitions. God is *Aḥad*, i e., His *Dhāt* is homogeneous. Here He is not *wāhid*, if that means one as opposed to two, three and any other number—implying contrast and comparison—but He is *Aḥad*. A pile of grain of the same species illustrates the nature of *Aḥad* ; where His *Dhāt*

is concerned, it is homogeneity, or, more correctly, oneness of homogeneity. Heterogeneity is in manifestation. Then he is *Ṣamad* (independent). Everything depends on Him; He does not depend on anything. Though positive in appearance, these are really negative in nature. Also the saying, "He is un-begetting and unbegotten," is obviously negative in nature. It is the same as the definition of a point, out of which the whole world is formed.

Chapter IV

THE ONE IN THE MANY (*Waḥdat-dar-Kathrat*)

Human nature is perforce compelled to acknowledge the existence of a Superior Power which guides and moulds its destiny. All religious books make a direct appeal and home-thrust to the heart and intuition of man, which results in a universal acknowledgement among mankind, thinking and unthinking, of the existence of this guiding Power (*argumentum ex-concesur gentium*), or as Sinā'ī puts it.

*Kufr-o-din har du dar rahat puyan
Waḥdu lā sharīka-lah guyan.*

David summarised this appeal to intuition, when he sung : "The heavens declare the glory of God ; and the firmament showeth his handy work" (Ps 19-1.)

The Qur'ān has also directly appealed to this inner sense : "Do they not consider the camels how they are created, and the heaven how it is raised and the mountains how they are fixed and the earth how it is extended ?" (Sūra 88).

It is only when the question of relationship between God and man, between the absolute and the limited, between the infinite and finite, between the unseen and the seen—between Rabb and 'abd is debated, that opinions and beliefs differ. The debate is as old as the hills. Aristotle taught that God and matter

(or more literally the reality of the word—*māhiyat*) are co-eternal; only that God was unchangeable and *māhiyat* was changeable. His followers—the Peripatetics (*Mashshain*) are the advocates of his theory. Their motto was, as Mullā Jāmī has put it :

Qabiliyat-bijali-jail-nist
Fili fail khtlafi qabil nist

Aptitude is not the product of the action of the actor.

The action of the actor is not contrary to the aptitude of the acted.¹

According to them there are two essences from the very beginning—the actor did not produce *māhiyat*; but He only bestowed His own existence upon it. Take for example, the reality of fire. God bestowed upon it His own Existence. Fire has its own peculiar properties and angularities. These manifested themselves, when fire clothed itself with existence. When Abraham was slung into the bonfire by order of Nimrod (Numrūd), God commanded fire thus "*ya naru kuni bardun wa salamun ala Ibrahim*" (O Fire, become cold and protective towards Ibrahim). God did not command the Essence of Fire to change, it being co-eternal with God, He commanded its property or quality (heat) to be changed into cold—the extension was changed and not the essence; like in the Catholic Church doctrine of Transubstantiation, in which the substance of bread and wine changes and not their essences.

This school says that the knowledge of God is

1. See also "*Jawāhir-as-Sulūk*", p. 31

co-eternal with Him, the known in the first stage is the "known unknown" (*ma'lūm-i-ma'dūm*). The a'yān are the known (*ma'lūm*), so far as the knowledge of God is concerned; and they are the (*ma'dūm*) (non-existent), so far as their own existence is concerned. A triangle, for example, is there in the knowledge of God; but it has no external or concrete existence (so to speak.) One aspect of the triangle is "beingness" in the knowledge of God; and co-eternity with Him, and the other side is its triangularity in externality—which is 'adam. God cannot alter its triangularity or anything else. Its *māhīyat* is therefore co-eternal with God. Its *māhīyat* were absolute 'adam, then the Dhāt, of God would become an absolute 'adam like $1 \times 0 = 0$. But it is 'adam in the sense of *mal'ūm-i-ma'dūm*, there being distinction in knowledge of Himself from *māhīyat*; so by adding this cypher, there is no change in Dhāt like $1 + 0 = 1$. This cypher with the addition of any number of cyphers with *plus* sign before them does not affect the oneness of one; but gives it distinction. In their inward aspect, the a'yān possess *Imtiyāz-i-sulbi* and in their outward aspect, *Imtiyāz-i-'Ilmi*. God can, however, manifest any particular aspect of a'yān, at His Will. A potter cannot alter the shape of a *Kūza* into a Jug and still call it *Kūza*; but he could mould clay into either a jug or a *kūza* as he likes. While a'yān could not be altered, their particular properties (*or muqtaziyāt*) could be suppressed or brought into prominence by God's Will. The poet Hāfiz has sung:

Dar kuyi naik nami mara guzar na ladan
Gar tu nami pasundi ta ghyir kun kara ra

They did not allow me to enter the path of rectitude

If thou dost not approve, change Thy will.

That is, manifest Thyself in the approvable and approved points of my a'yān—

Those who maintain two eternal essences, one of God—real essence, and the other of 'abd an 'adam—nothingness, neither preceding the other are the Ahli-shara (people of ordinances), and Ash'aris (of which Sunnis are the prominent sect). They bring forward the following documentary evidences in their support:

1. God does not tyrannize over His creatures (*Wullahu laysa bi Zallamel abd*).

2. Kalima-i-Shahādat; "there is no god, but God and Muḥammad is His Prophet."

3. The cursed is cursed from his mother's womb (*Ash-shaqiyyu man shaqa fi balni um-mihi*).

4. God does what it pleases Him; and orders what He wills (*Yef Allullahu ma yashayu wa yakumu ma yurid*).

5. Whomsoever God directs in the right path, thou (O Prophet) canst not direct into wrong path; and whomsoever He directs in the wrong path, thou canst not direct to the right path (*man yahdi hīlahu fala mudil-la lahu, wa man yuzlilhu fala hadiyalah*).

6. He gives the kingdom to whomsoever He likes; He gives honor to whom He likes and degrades whom He likes. In His hand is good (*Tuti-l mulka man tashau, wa tuizzu man tashashu wa tu zillu man tashau bi-yadi kal-khayr*).

7. If a'yān are the reality of Dhāt, then who is the cursed and the blessed?

8. If a'yān are 'adam (nothingness); then who is the cursed and blessed—the evil-doer and good-doer.

These are the advocates of the theory of A'yniyāt-i-Ḥaḳīqī and Ghairyat-Ḥaḳīqī—the dualists; as opposed to those who believe in A'yniyāt-i-Ḥaḳīqī (Real Identity of rabb and 'abd) and Ghairyat-i-I'tibārī. (suppositional distinction).

Ishrāqīn or the Realists of Plato believed in a world of ideas. God pressed His ideas (the Mahiyat) into exterrality. Whatever exists in this world ('Ālam-i-Mulk) has its Archetype or counterpart in 'Ālam-i-ma'ani (the world of ideas); and these two—mulk and ma'ani, are conjoined in man—Here the question arises, whether ideas are distinct from Dhāt.

In the knowledge of God, they are not created; but in the expressed world—the world of manifestation, they are created. (*Māhiyat bi jali jail majul*).

Shaykh Muḥīyuddīn ibn al-'Arabī believed that there is only one Dhāt from the beginning, the Dhāt of 'abd is hypostatical or suppositional. Hypostatical distinction begins, as Herbert Spencer¹ has put it, in the "appearances of differences in the parts of a like substance." The Dhāt of God expressing or as it were crystallizing itself in forms, becomes the dhāt of 'abd. The moment, the unknown descended into its own knowledge, an aspect of its own, it showed itself to itself as 'abd—and this was the stage of Ḥaḳīqat-i-Muḥammadī. From the first to the last rung, the

1. *Essay on Progress : its Law and Cause.*

Dhāt has manifested itself in knowledge; and it is therefore the Dhāt that is manifest. God is thus sensed and the 'abd is only inferred, (*Al-ḥaqqu maḥsū sun wal 'abd-u-ma'qūlun*). The Ṣifāt (attributes) are thus hidden and inferred, and the Dhāt is in the full blaze of evidence; just as the sun is in evidence and the dhāt of the moon is inferred (*Ash-Shums-u-maḥsū sun wal Qamaru ma'qulun*.) There are, however, others of Ibn 'Arabi's school, who hold that Ṣifāt are in evidence, and the Dhāt is hidden. Al-Ghazzālī and Shaykh Ibrāhīm Gazūr-i-Ilāhī belong to this school. There are evidences in Ḥadīth to prove this. The prophet has said:

1. I am Aḥmad without *mīm* (*Anā Aḥmadun bilā mīm*); without *mīm* Aḥmad becomes Aḥad.

2. I am Arab without 'ayn (*Anā Arabun bilā 'ayn*); without the letter 'ayn, Arab becomes rabb. It may be observed that herein the Prophet first shows himself as 'abd, and then says that when the letter 'ayn disappears, he becomes rab in the state of self annihilation.

3. He who has seen me has seen God (*man raani faqad ra-al-haqqa*).

Christ himself has also said "He that hath seen me hath seen the Father." (St. John 14-9)

4. He who knows his *nafs* knows his rabb (*Man 'arafa nafsahu faqad 'arafa rabbahu*) i.e. He who knows his own *nafs*, knows it as God.

Some, however, interpret this, as meaning that he who understands his *nafs* as "ignorant," understands his rabb as "knowing." He who understands his *nafs*

as "created" understands his Rabb as "Creator" and so on. Shaykh Ibrāhīm Gazūr-i-Ilāhī relates a story in his "Irshādāt" (Kitāb-ut-Taṣawwuf) that a certain fakir entered the cloister (Khanqāh) of Junayd, wrapped in a black blanket. Junayd asked him the reason for his mourning. He said "my God is dead." Junayd ordered the fakir to be peremptorily turned out. This was done three times. On the fourth occasion, the fakir was asked to explain himself. He said "Not knowing that my *nafs* was a manifestation of God, I have killed it and therefore I am in mourning for it."

This Ḥadīth about Nafs is sometimes said to be a saying of Ḥaḍrat 'Alī. It is akin to the Socratic dictum "man know thyself" which is further traceable to the Delphic Oracle.

5. Muḥammad is not the father of any one amongst you; but he is the messenger of God and the seal of the Prophets (*mā kāna Muḥammadan aba aḥadin min rijālikum wa lakin rasulalla wa khātim-ul-Nabiyyīn*). This is interpreted as meaning that Muḥammad (peace on him) was not of your world.

6. Among the elders of the Islamic Church, Bāyazīd Bistāmī said in his ecstasy "Holy I am, how great is my glory" (*Subhāna ma azam-a-shani*) and Mar'ūf Karkhi said in the same state "I am your Rabb—Obey me" (*Anā rabbakum fabuduni*)

Thus according to Ibn 'Arabī of the Wujūdiyyah School, there is only one Dhāt, that has manifested itself. It is the Indian juggler's piece of pottery that being thrown up in the air comes down in the shape of a silver Rupee. This school believes in there being

one Dhāt—but at the stage of *asmā'*, the Dhāt of 'abd differentiates itself from the Dhāt of rabb. In the stages above this, the Dhāt of 'abd is hidden in the Dhāt of rabb (*mundamaj*), like fire in stone or like 5,000 (say) in number one. This is *Kathrat-dar-Wahdat* (many in one). The reverse process (one in many) is *Wahdat dar kathrat*, they call *mundaraj*. There is a distinction in knowledge after the expression of *asmā'i-ilahi* in the form of *asmā'i-kiyāni*; and this distinction in knowledge is a great purdah (*Al-'ilmu hijābun ahbar*); and from this stage begin the two streams which never commingle but flow on separate for ever (*maraj al-bahryni yaltaqiyan bayna kuma barzakun la yab-ghi yan.*)

The Shuhūdiyyahs are, however, the Realists of Plato, in as much as they place the a'yān immediately below the Shuyūnāt of Dhāt.

Through a'yān, God sees himself as one. According to this school, a'yān are the mirrors through which God is reflected. The Dhāt of God is one—and his manifestations are many—the number of mirrors do not affect the individuality of the observer. Hence the Ḥadīth "He is now as He was" (*Huwal anā kamā kāna*). He was and nothing was with Him (*Al-lazī kāna wa lam yakun ma-a-hu shayun.*) Jāmi says:

Dar ayina garchi khud numai bashad
Pai vastha zi khistan judai-bashad

Kin bul ajabi karī khudhai bashad.

Although in mirror, there is constant self-expression,
 And there is also separation from self;

Yet to show one's self in the garb of
another is a wonder

This wonder-doing can only be the work of God.

Shaykh Ibrāhīm Gazūr-i-Ilāhi says that the book of *Nufhatul Uns* of Jāmī contains over 600 names of Ṣūfīs of whom 300 side with Ibn 'Arabī in maintaining that 'abd and rabb are like ice and water; or as William James¹ has put it "Each is all in God." "The finite realized as such is already the infinite in posse." Shaykh Shihāb-uddīn Suhrawardī leads the other school of 300 savants who maintain that the relationship between 'abd and rabb is like that of iron and fire. Temporarily iron becomes fire, but reverts to its essential condition.

1. *The Varieties of Religious Experience*, p. 383.

Chapter V

THE THEORY OF EMANATION

Three distinct schools reigned in Greece, before the noted philosophers of that land made their appearance: the Ionic, the Doric and the Eleatic. Amongst the Ionic philosophers, Thales of Miletus pitched upon water as the first cause of all things; Anaxamines the Milesian, on air; and Diogenes of Apollonia, while accepting air as the first cause attributed to it a kind of intelligent soul. Pythagoras of the second school viz., the Doric fixed on numbers as the first cause. Of the Eleatic philosophers, Xenophenes considered God—to be one and all: Parmenides considered the absolute being and absolute thought to be identical; Zeno was, however the first to proclaim the non-reality of the world and the reality of the Absolute. The question of reality (*Wujūd*) and non-reality ('*adam*') has since been taken up and discussed by Mussulman philosophers. Some like Ibn 'Arabī hold after the manner of Porphryry that Existence itself is Dhāt. The Ash'aris, a sect founded by Abul Ḥasan Ash'arī hold the same view; and on this is based the belief of Ahl-i-sunna. This Existence is not derivative or limited existence. It is an entity itself. Derivative Existence is derived from this. This Existence is absolute from absolutism itself. The world is limitation (*taayyun*) of this Existence or Dhāt. This latter has two aspects; one the aspect of Dhāt, in which it is present by itself and independ-

ent in itself (*Aṣ-ṣamad*); and the other is the aspect of *asmā'* (names) in which it is united by attributes and actions (active and passive). It cannot be thus attributed except by the localization of *a'yān-i-thābita* (fixed entities, i.e., entities having fixedness in knowledge); for there cannot be a knower, without a known already existing. This is the line of argument of Shaykh Muḥṭyyiddīn ibn 'Arabī (1165-1241 A. D.) Shaykh 'Abdul Karīm ibn Ibrāhīm al-Jīlī (767-81 A. D.) criticises this doctrine. The known having already existed in knowledge, the knower issued His command to it. The known has thus created the knower. This exhibits a sort of defect in Him, which is unthinkable. Reality is the non-existence of non-existence; and non reality is the non-existence of existence (*Al-wujūd 'adam-ul-'adam wal adam 'adam ul-wujūd*). Reality between two non-realities is a non-reality (*Al wujūd-u-bayn-ul-adamaini adamun*). The Ash'aris hold that Existence itself is Dhāt and all other sects hold that existence is State (*ḥāl*) necessary to the essence so long as the essence abides and that this state has no *illa* (cause). Muḥammad Fudali, a savant who flourished in Egypt in the first half of the thirteenth century of the Hijra says¹ that the meaning of its being a state is that it does not attain to the degree of an entity (*ma'wūd*) and does not fall to the degree of a non-entity (*ma'dūm*), so that it should be non-existence pure; but is half way between an entity and a non-entity. So the existence of Zayd, for example is a state necessary to his essence; that it

¹ Translated by D. B. Macdonald, *Development of Muslim Theology* etc. App. p. 349

cannot be separated from his essence. And when it is said that it has no cause, the meaning is that it does not originate in anything as opposed to Zayd's potentiality (Qādir, powerful), for example, which originates in his power (*qudra*) so potentiality and his existence are two states which subsist in his essence unperceived by any of his five senses: only the first has a cause in which it originates his power, and the second has no cause. According to this doctrine the essence of God is not His existence and the essences of the created things are not their existences. But Al-Ash'ari holds that the existence of God is the self ('*ayn*) of an entity, and not an addition to it externally, and the existence of a created thing is the self of its essence. Existence and non-existence equally balance themselves and the God brought the world from non-existence into existence. It may, however, be noted that if essence is existence, it cannot be said to be "above thought, guess, imagination and fancy" as Shaykh Sa'di has put it, for existence is "that which" according to the definition of shay and can be brought within the ken of these. It is what the desirer desired (*Shaa Sha'in*). The Qur'ān, however, says that God is not like the pattern of anything (*Laysa Kamithlihi Shayun*), which may mean that he is the entity of thing itself; and shay is "a concept that could be known and of which something could be asserted, irrespective of the fact that it exists or not". If "that which" (*shay*) exists, it is wujūd (Entity): say London, it is "that which," and it "exists"; and so it is an entity. If this "that which" does not exist like the fabulous bird '*Unqa*, it is '*adum*

(non-entity.) According to this view, existence is super-imposed on entity; and entity does not come within the ken of "thought, guess, imagination and fancy." Plotinus and Dionysius, the Areopagite, were of this opinion. This entity is, however, manifest in everything.

One day the Prophet (peace be on him) got together the leaders of the tribe of Qureish and said to them: "If you with the sincerity of your hearts say one word, you shall become masters of Arab and 'Ajam" (i.e., 'Arabistān: and 'Ajam stands for the rest of the world). Abū Jehl as the spokesman of the assembly said: "We are prepared to accept not merely one world, but tens of words from you." The Prophet said: "Say there is no god but God." The assembly was taken aback; and said:¹ "How could one God contain the world (*Kayfa zas ul khalq illahun-wahid*); and also said: "Has Muḥammad (peace be on him) turned all Gods into one God?" This is strange (*Ajaal-ilahatun-ilahin wahid. Inna hadha shayun 'ujjab*).

Now the audience was purely Arab, whose language was the purest of the Arabic tongue; the language of the Quraysh was considered the standard language of Arabia. They should have realized the niceties of the language; and they certainly understood that the teaching meant that everything is the manifestation of the Deity. Everything is not a Deity in itself, but it is a manifestation of it; just as every beam of light is not the Sun itself, but a manifestation of the Sun. How the Dhāt (in whatever sense it is

1. From an unpublished copy of *Tanazzulati-Sittah* by Maulvi 'Abdul 'Atī, vid: also *Kalimatul-Haq wa Kunz-ul-Asrar-ul-Qidam*.

taken) manifests itself and what relationship there is between the Dhāt and Šifāt (attributes) and finally between *rabb* and *‘abd* (the Creator and created) is the theme of the Theory of Emanation (*Tannazzulāt* or descent). As explained above, the philosophers of the Ionic, Doric and Eleatic Schools had their own theories. Socrates had no definite theory. Plato had his world of Archetypes, Aristotle had two eternal principles, God and matter. It was not till the establishment of the School of Alexandria that any definite theory about the relationship of God and man was established. The Grecian, Jewish and Christian ideas were all at work. Jewish-Platonism is seen in the writings of Philo, who flourished in the first half of the first Christian century, God has revealed Himself through the world. God's first manifestation or (as they put it), the first born of God is the first Logos as in the Gospel of John; then this first Logos created the world. This is the crude form of Emanation. The world was created through the clothing of the Divine ideas in a material form. This is the first attempt at the elucidation of the doctrine of A'yān-i-Thābita. Dionysius, the Areopagite, wrote to accommodate Proclus to Christianity. Plotinus, the disciple of Ammonias Sacchus is the founder of the Neo-Platonic School. Zeller says that "Plotinus' system has no more right to be called a system of Emanation than a system of dynamic pantheism." His system comes nearer Shuhūdīyyah than Wujūdīyyah. "The all perfect One is ever streaming out of Himself in this way; He produced, before countless ages, another being a perfect type of Himself, the product of His

own infinity.”¹ This is the second principle and is called Intelligence, Reason or Logos. The theory of Emanation supposes the Universe to descend in successive, widening, circles of being from the supreme—In the highest, narrowest and most rapid orbits sing and shine the refulgent rows of Cherubims, Seraphims and Thrones² or as Mullā Jāmī has put it :³

Zan chi az kitm amada ba ay an
Safi-awwal safi malayk dan.

Whatever has come out of the recesses
 of nothingness

Consider the first row as the row of angels.

The theory of Immanence (Shuhūdīyyah school) declares that God is everywhere present. The Observer is one and the mirrors are multitudinous. The multiplicity of mirrors does not affect the oneness of reflection in the numerous mirrors. He is present in His reflections in all mirrors. God is as near His ‘abd here as on the other side of the grave⁴ *Wa huwa ma’kum ayna ma kuntum*. (He is with you wherever you are). The theory of Emanation is compared to a pyramid which extends from a point on the top downwards to the base in expanding gradations. The symbol of Immanence is a point in the centre, which expands all round towards the sphere. The first theory held its ground in the West from the days of Dionysius the Areopagite, (middle of the sixth century) down to the fourteenth century. Eckhart the mystic of Rhine-land (middle of the 14th century) substituted the idea of

1. Morell's *History of Philosophy*, p. 115.

2. R.A. Vaughan's *Hours with the Mystics*, pp. 278. 280.

3. *‘Aqāyid-i-Jāmī*.

4. Sūra Hadīd (lvii-3).

Immanence for that of Emanation. So also Shaykh Akbar (twelve century) perfected the idea of Wujūdīyyah; and 'Alā'ud-Dawlah Samnānī (beginning of the 14th) and his disciple, 'Abdul Karīm al-jīlī replaced it by the idea of Shuhūdīyyah. The atmosphere of the Middle Ages was surcharged with Spiritual Electricity. There was no tangible communication between the West and the East; and it cannot therefore be said that currents flowed from the East to the West or *vice versa*. The 3rd principle is the soul. The 4th is Nature (Tab'iyāt-i-kul). The theory of 'Ālam-i-Mithāl had just then put forth its nebulous adumbrations in the "daemon theory". It did not as yet form a world by itself. But a daemon attached himself to each individual, like the Socrates' daemon who could tell him when a flock of sheep was coming from an opposite direction, and thus warn him to enter a side lane. Last comes the manifestation of the Universe. The links of the chain were thus forged by Neo-Platonists. They were burnished and set in concatenation by Muslim Philosophers who based their teaching on the Qur'ān and Ḥadīth.

The Theory of Emanation is a discussion of the origin of things. It forms the province of Haqāyiq (Greater Mysteries); the other province called Daqāyiq (Lesser Mysteries) is related to the mystical side of ṣūfism. The material superstructure of ṣūfism has a Neo-Platonic basis; the mystical side, the Daqāyiq, is an original attempt at the elucidation of the mysteries of life and is purely Islamic in origin.

Mr. E. G. Browne says that "Ibnul-Farid," like

Muḥiyyuddīn ibn 'Arabī had no connection with Persia and so Dhun-nūn Miṣrī; and hence ṣūfism is not a manifestation of Persian or Aryan thought, etc. Too many of those who have written on ṣūfism have treated it as an essentially Aryan movement, and for this reason, it is particularly necessary to emphasize the fact that two of the greatest mystics of Islam and perhaps a third, Dhun-nūn Miṣrī, were of non-Aryan origin."¹

The Daqāyiq are really the theories of ascent (*Taraqqiyyāt*); and these are purely of Islamic origin. The theories are several and varied; for as the saying goes, "there are as many ways to God as there are souls of men" (*al-turuqu'ilallahi ka nufusi bani adama*). Existence has descents, *i.e.*, manifestations according to limitation. These are the potentialities (*Shuyunāt*) of Existence like the potentialities of a tree in a seed. No attributes or *asmā'* (names) are to be found in this stage; in this stage, the Dhāt is called Munqatul Ishārāt (Dropping of all indications), Dhāt-i-sadhaj (uncoloured Dhāt), Majhūl-ul Nāth (undefined by attributes), Ghayb-ul-Ghūyūb (the unseen even in thought), La Taiyun (the unlimited), Ghayb-i-Muṭluq (the absolute unseen), Wujūd-i-bahat (Pure Existence), 'Ayn-ul-Kāfūr (Reality of Camphor, *i.e.*, that which falls in Camphor becomes Camphor itself). Every descent has a world of its own for its manifestation. The second stage is called Wāḥidīyyat. Between these there is the borderland called Waḥdat; just as the present is the borderland between the past and the future. This is called *barzakh*

(and the *barzakh* in the present instance is *Wahdāt*). It is also called *Ḥaḳīqat-i-Muḥammadī* (the Reality of Muhammad). It is the mirror through which God sees His attributes and *asmā'*. Unless the glass is coated with mercury, the seer cannot see his face in it; (*i.e.*, without the coating, there can be no reflection of one's face.) Without the *barzakh*, the manifestation of attributes is unthinkable. The third is the world of souls, (it is also called '*Ālam-i-Jabrūt*) the fourth is *Mithāl* (it is also called *Malakūt*), the fifth is *Shahādat* (the external world) and the sixth is *Insān-ul-Kāmil* (the perfect man), which includes all the attributes and *asmā'*. The Reality Muḥammad has thus fully manifested itself in Adam. There are thus six stages and five manifestations and these latter are called *Ḥaḍrat Khamsa* (the five Presences).

In the psychology of forty years ago, only Mind and Matter found a place; there was no corner for God. Mind was "no-matter," and matter was "never-mind"; if mind was not reduced to an effulgence of matter very much like bile, as the product of liver or if matter was not reduced to a Mind dormant as in the case of Schelling. Mind was only a series of the states of consciousness. How these fleeting states were linked together was no more known than the missing link in the biology of Darwin. This theory has now given place to a field of consciousness or awareness, which cannot be brought within the four corners of a definition. There is a field of consciousness, *plus* its object as felt or thought of, *plus* its attitude towards that object, *plus* the sense of self to

whom the attribute belongs.¹

A point first appears on the unlimited disc of consciousness. This point is an imaginary limitation; an attitude is then created between this point and consciousness; and then again the idea of consciousness acting on that point, comes into play.

That point according to Şūfīs, (which is neither essence nor extension as defined by the Megarian Euclid), is the limitation of Dhāt in its own knowledge. Thus the *i'tibār* (imaginary limitation) of 'ilm (knowledge) is realized. The Dhāt as it were descends into its own knowledge. The limitation of the Dhāt in knowledge involves the idea of Existence. Its realization of itself is "I" (*Nūr*). Dawning on itself, it becomes aware of its potentialities (*Shuyūnāt*); this is *shuhūd*. In other words, when the Dhāt dawned on itself it found itself possessing attributes (*ergo* names.) Existence is thus a statement of possession of relationship. The dictum of 'Abdul Karīm Jili was *Laysal wujudu siwal khayali inda mon udri ul khayal*. (Existence is nothing else than thought itself). When the Dhāt knew its own attributes and names, knowledge was found; when it discovered beauty, *Nūr* was found. When it knew itself, it was its *shuhūd*. Or as some others say; dawning on itself was *Nūr*; discovering itself, Existence; being by itself *shuhūd*; and knowing all these knowledge. Others again say that the totality of *a'yān* is the 'Aql-i-kul (Absolute Reason). The relationship between the Dhāt and this totality is an attribute. Originally this totality was

1. James: *The Varieties of Religious Experience*, p. 499.

in annihilation, much as sparks are, in the dhāt of stone; or were merged therein. The first attribute was 'ilm (knowledge); when the totality of a'yān appeared, the Dhāt gave prominence to a'yān over 'adam (nothingness). This was *irāda* (will) of the Dhāt. When it worked on a'yān, power came into prominence. When the Dhāt beheld them, before their manifestation, it was sight; when the aptitudes of a'yān became prominent, they as it were proclaimed their individuality, the Dhāt heard this. It thus had Hearing.

In the first stage which is called *Aḥdīyyut*, there is the unlimited. In the second, which is *Waḥdat*, four potentialities (*shuyūnāt*) are found. Plato found his God above being, Plotinus gave Him being, thought and power and called Him *Dimiurgus*. The *i'tibārāt* of the Dhāt were the hypostases in the Divine Nature as propounded by Plotinus. In this second stage, there is no differentiation of one from the other or from the Dhāt. The potentialities of the Dhāt were thus first manifest in knowledge. In the third stage (or 2nd limitation) the knowledge of self became cognizance of *Shuyūnāt* (*Ann-Allaha kad ahāta bi kulli shayin 'ilma*),¹ God's knowledge surrounds all things. Existence becomes Life (*Allahu la ilaha illā hual hayyul qayyum*).² There is no god, but God; He is ever living and supporting. Nūr becomes Ego (*La tudri-kuhul-absar*). Eyes do not see His Dhāt; and Power becomes will (*fa'ālun limā yurīd*).³ He does

1. Sūra Ṭalāq (lxv. 12).

2. Sūra Baqara (li. 255).

3. Sūra Hūd (xi. 107).

what He wills. When before their external manifestations, the Dhāt realized Its potentialities, Its sight (Baṣr) was in evidence (*Wa huwa Samiun basir*), He is the hearer and the seer. When the requirements of these potentialities according to their aptitudes were realized, Hearing was in evidence *Alam ya'lam-bi-ann-allaha yarā.*¹ Do they not know that God sees. When in the same state, the Dhāt attended to these requirements, it became speech, *Kallimallahu Musa taklima* (God spake unto Moses). Thus there was first the Dhāt, the unknown and unknowable of Herbert Spencer about which Ḥadīth has said *la tafakkuru fī Dhatthi-wa-illa-tafakkhaku fī sifatī* (Do not contemplate on Dhāt, but contemplate on Ṣifāt). This is the stage of Aḥdīyat. Then four i'tibārāts (imaginary relations or hypostases) are found, knowledge of self, existence, light, power. This is the stage of Waḥdat.

The third stage is then reached, called Wāḥidīyat in which knowledge of self becomes knowledge of Shuyūnāt; Existence becomes Life; Light becomes Ego; Power becomes Irāda (*Will*); and to these Sight, Hearing, and Speech are added as explained above. As six out of these attributes are dependent on existence; existence is shown first in calculation. Without existence, there could be no knowledge. Some others give *knowledge* the premier place in the i'tibārāt and call it Imām-ul-Āyimma; for without a cognizance of existence, existence is not realized—(Descartes' dictum of *cogito ergo sum*). Shaykh Muḥīyyuddīn ibn 'Arabī and his followers belong to this school of thought. They say knowledge is realiz-

ed only after the potentialities (*shuyūnāt*) have been realized ; thus the Dhāt is dependent on shuyūnāt for its own realization. Shaykh 'Abdul Karīm Jīlī in his *Insān-ul-Kāmil* is, however, of another mind. God is spoken of in the Qur'ān as *aṣ-Ṣamad* and *ghani* both meaning "Independent". This view of Ibn 'Arabī, he thinks, militates against His Independence. He says that God has Personal knowledge ; as He is aware of his *shuyūnāt* without the relationship of the knower, the known and knowledge. These *shuyūnāt* in knowledge have their own peculiarities. Their peculiarities were their own, and God commanded them "to be" and they "became". Before their manifestation, God was aware of them. This school gives the premier place to Irāda in the seven *i'tibārāt*. They believe in the doctrine of *volo-ergo sum*. There is thus Dhāt corresponding to Universal Consciousness (Aḥdiyyat), a point appears in its disc (so to speak) and four *i'tibārāt* appear.

This is Waḥdat called also the Reality of Muḥammad (*Ḥaqīqat-i-Muḥammadī*). These *i'tibārāt* were differentiated and became more pronounced ; and seven *ṣifāt* (attributes) are in evidence. David asked of God, "O, Lord, where wert Thou, before Creation ? "I was a hidden treasure, I loved to be known and created the world to be known." This is a Ḥadīth-i-Ṣaḥīḥ, though coming under the category of Ḍa'if. The Prophet was asked by one Abi Zarara, "where was God before creation?" (*Ayna kana rabbuna qabla an khalaq-al-khalqa*). The answer was : "He was in a cloud (*ama*) ; above which, there was no air and below which, there was no air." Man can contemplate as far as

i'tibārāt (Waḥdat) but cannot pierce further. A screen always hides his view. Shaykh Muḥiyyuddīn ibn 'Arabī connected the *ama* with Aḥdīyat, but other thinkers connect it with Wāḥidiyat *i.e.*, the Dhāt in these stages is covered by the *ama* (cloud of attributes or asma') and thus is indiscernible. Between Aḥdīyat and Wāḥidiyat is the line of demarcation (*Barzakh*); much as the present is a line of demarcation between the past and the future, or the imaginary line between the different hues of a rainbow. Waḥdat is the dawning of self on self. Wāḥidiyyat is the dawning of self on its potentialities. Waḥdat is the reality of Muḥammad; and the world is a manifestation of that reality. It is said that the *realities* of the souls and bodies of the world are the details of the reality of the soul and body of Muḥammad.¹ A doctrine like this regarding Christ amongst the Christians might have given rise to the idea of transubstantiation, which however is traced to the festival of 'the Lord's supper.'

The reality of Muḥammad finally became the figure of Adam. According to Imām Qistalāni, Tahir ibn 'Abdulla Anṣārī said that Muḥammad (peace be on him) said, "the first thing which was created was the light of your Prophet, which was created from God." Another Ḥadīth says: "O Jabir, the first thing created was the soul of thy Prophet." A third: "I have a special time with God, in which is not contained the nearest angel or a sent Prophet." "I was a Nabī, while Adam was between water and mud." The Qur'anic text: "Muḥammad is not the father of any of you,

1. *Haqāyiq Numa*, commentary on *Jam-i-Juhan Numa* by Ibrāhīm Shuttari of Aḥmedābād, p. 191.

but he is a Messenger of God and the Seal of the Prophets''¹ is explained by Najmuddīn-i-Kubrā² to mean that he is not of your world.

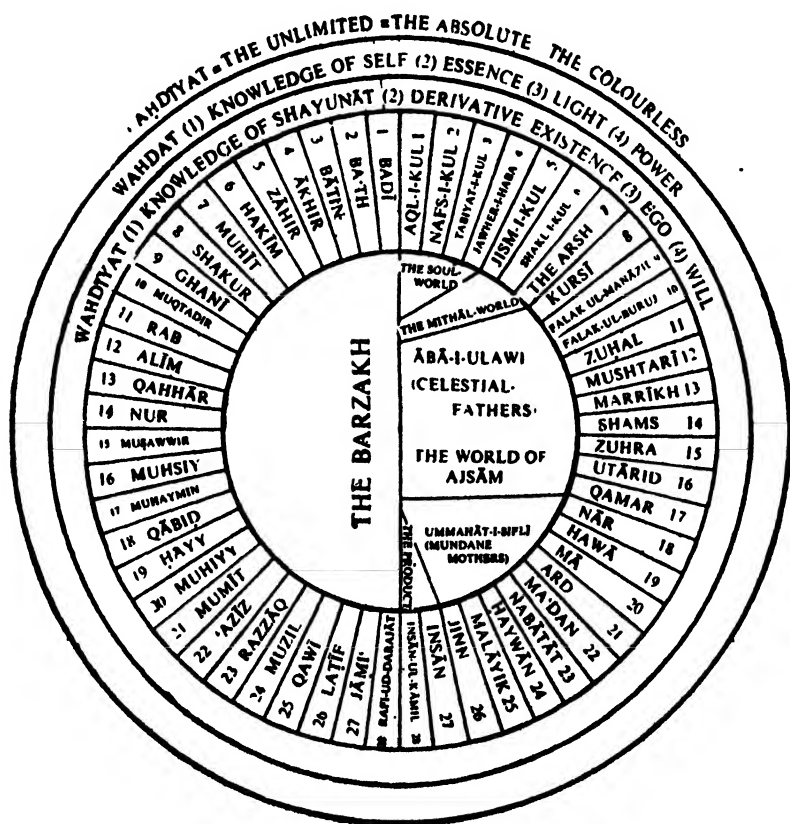
The Wahābis who are the Puritans and literalists of Islam do not believe in the doctrine of the Reality of Muḥammad.

The four *i'tibārāt* of the first limitation, Waḥdāt, multiplied by the seven *ṣifāt* of the second limitation Wāḥidiyyat (called also *Ummahat-us-ṣifāt*, mothers of attributes) give 28 *ṣifāt ergo* 28 names, of which the world is a manifestation. The following diagram gives an idea of the 28 names both manifest and un-manifest.

1. Sūra Ahzāb (xxxiii, 40).

2. *Mursad-ul-Ibad*, p. 90.

Diagram showing descent from Ahdiyat to Perfect Man. The left hand arc shows Asmā'-i-Ilāhī (Divine names); and the right hand arc shows Asmā'-i-Kiyānī (Worldly names); and the middle line is the Barzakh between the two sets of names.



Translation of the Names and their Significance

S. No.	The 'Creator's Names	Translation	The Created Forms	Translation	The Arabic Letter corresponding to each
1	Badī	The Wonderful Originator	'Aql-i-kul	Absolute Reason	Hamza
2	Bāth	The Cause	Nafs-i-kul	The Preserved Tablet	Ha
3	Bātin	The Unmanifest	Tabiyāt-i-kul	Absolute Nature	Alayn
4	Akhir	The Exterior	Jaher-i-Haba	Essence of matter	Hai
5	Zāhir	The Manifest	Jism-i-kul	Absolute Corporeality	Ghain
6	Hakīm	The Wise	Shakl-i-kul	Absolute Form	Khay
7	Muhit	The Surrounder	The Arsh	The Throne (of God)	Khaf
8	Shakūr	The Multiplier of rewards	Kursī	The Seat	Qaf
9	Ghani	The Independent	Falak-ul-Manāzil	Crystalline Sphere	Gim
10	Muqtadir	The Exertor of influence	Falak-ul-Furūj	Sky of Zodiacs	Sheen
11	Rabb	The Supporter	Zuhā	Saturn	Ya
12	'Alim	The Knower	Mushtārī	Jupiter	Zad
13	Qābir	The Overwhelming	Martikāh	Mars	Lam
14	Nūr	The Light	Shams	The Sun	Nun
15	Musawwir	The Painter	Zuhra	Venus	Ray
16	Mūsiy	The Recorder	Utārid	Mercury	Toe
17	Muhaymin	The Guardian	Qamar	Moon	Dal
18	Qābiḍ	The Curtailer of life	Nār	The Sphere of Fire	Tay
19	Ḥayy	The Life	Hawā	Air	Zay
20	Muhyi	The Quickener	Mā	Water	Sin
21	Mumit	The Annihilator	Arḍ	Earth	Sad
22	'Aziz	The Valued	Maḍan	The Minerals	Zoe
23	Razzāq	The Providence	Nabātāt	Vegetables	Tay
24	Muzil	The Degradator	Ḥaywān	Animals	Zal
25	Qawi	The Powerful	Malāyak	Angels	Fay
26	Latīf	The Minute Observer	Jinn	Jinn	Bay
27	Jāmi'	The Gatherer of all	Insān	Man	Meem
28	Rafī'ud-Darajāt	The Elevator of Rank	Insān-ul-Kāmil	The Perfect Man	Wau

“We have issued two oceans that never mingle together ; between them is a Barzakh, that is never removed.” (Sura Raḥmān, lv : 19-20).

“I swear by the Lord of the Easts and Wests ; that We are able to destroy them and substitute better than them in their places.” (Sura Ma‘ārif, lxx : 39). The left hand names are the Easts and the right hand names are the Wests referred to.

The first three stages or two limitations are called *Zuhūr-i-Ilmī* (manifestation in knowledge) or *Marātib-i-Ilāhī* (Divine Ranks) ; and the succeeding three stages (*Arwāḥ*, *Mithāl*, *Ajsām*), which are manifestation of names are called *Marātib-i-Kounī* (worldly ranks). Each succeeding stage is a covering over the next higher one, *i.e.*, the higher stage is obscured by its lower manifestation, while at the same time, the latter is the form of the higher one. The twenty-eight names have multiplied themselves by permutation and combination into innumerable names, in fact into as many names as there are drops in the Ocean. God has hidden Himself behind 70,000 screens of light and darkness (*i.e.*, names of beauty and glory.) (*Inn-allahi taala sab'inu alfa hijabun min nurin wa zulumatin.*) These are *ṭaiyunāts* (limitations). But what is a limitation ? It is so far as Existence is concerned, nothing else than Existence itself ; while Existence in respect of limitation is not the reality of limitation, *e.g.*, the form of a jug in respect of clay is nothing else than clay itself, while clay in respect of this form is not the Reality of the form. So also the simile of letters and ink. They call this doctrine, ‘*Ayniyat-i-ḥaqiqī* and *Ghariyat-i-I‘tibāri*. (The reality of sameness and differentiation

in fancy). External figures are, therefore, the shapes of Existence. A Deccani poet, Maulānā Bhari has sung:

Yih rūp ttra rati rattī hay

Parbat parbat patti hay

Parbat men adiq na kam patti men

Yaksan rahayī ras aur rattī men

O Thou, Thy form is in each atom.

In mountains, so in leaves

Not big in mountains nor small in leaves

It is same in heaps as in atoms.

THE A'YAN-I-THABITA

Ghariyat-i-l'tibārī. The twenty-eight attributes became twenty-eight names (*asmā'*). His first *ism* (name) was Badi (Greater), called also Qalm-i-A'lā (the Pen). This name is the repository of all other names that ever manifest themselves. It has two sights, or to put it in modern phraseology, two angles of vision; one on its own entity or *dhāt*, and the other on its attributes. From the first point of view, Bāith came into being; and from its second, 'Aql-i-kul. Similarly from the personal view of Bāith, the name Bātin came into being, from its attribute-aspect Nafs-i-kul; and so on till the last Divine name and its worldly counter-part (as in the diagram). Thus each name has its view on each succeeding name and through it on the one that succeeds it till the very last. It is therefore said that the soul world has its sight on the material world. So long as Soul has its sight on Rāfi'-ud-darajat, its counter part "Perfect man" is in evidence. When it shifts its sight to Al-Mumīt, its body dies and he lives in the *mithāl* world.

This being in descent, the upper-most reality is manifest in man Shaykh Muhibulla of Allahābād, a commentator of *Fuṣuṣ-ul-Hikm* has said : *Arawhina ajsadina ajsadina arwahina* (our bodies are our souls, and our souls are our bodies). The first series of names are called *asmā'-i-ilāhī* (Divine names) or necessary names and their "counterparts are called *asmā'-i-kiyānī*. Each *ism* in the first set taking a form (*'ayn*) became an *ism-i-kiyānī* just as *Aḥḍiyat* taking a form became *Ḥaqlqat-i-Muḥammadī*. The influence that each *ism* (name) exerts on its counter-part is called the Divine Breath or *inflatus* (*Nafs-i-Raḥmānī*). "There is no creeping creature on the earth, whose forelock is not in the hand of its rabb. That rabb is on the right path" (*Wu ma min dabbatin fil arwi illa hua akhizum bi nasiyath-i-ha. Haza rabbī ala siratin musta'im*). Each *ism-i-ilāhī* comprises all other *asmā'* but goes by the particular name of that *ism*, owing to the predominance of its particular attribute :

Gulshan-i-Rāz says :

Agar ek katra ra dil bar shigafi

Berun-ayad azo sad bahri safi

If you cleave the heart of one drop of water

A hundred pure oceans emerge from it.

This is known as the doctrine of *Indiraj-i-kul fil kul*.

(*Pervasion or immanence of all in all*).

Gharyat-i-Ḥaqlqat. The doctrine of *a'yan* approaches very near to the aeons of the Christian gnostics; but the idea is centuries older than the Christian

1. Neander's *Church History* quoted by Dr. Canon Sell in his *Essays on Islam*, p. 10.

mysticism. It is the "Eternal Idea" of Plato (Archetypes), to which his immediate disciple,¹ Aristotle had given the name of *entelechia*. An "eternal idea" contains all that is to become manifest. The idea of Zayd in God's knowledge is the general idea of the man from his conception in the womb till his dust returneth unto dust, or still further till he journeys back through *mithāl*, *arwāh* and reaches the point from which he started.

Gulshan-i-Rāz again :

Kaz andar amad awwal ham bi dar shud

Agar cheh dar maad az dar bi dar shud

Man returneth to the door from which he started
Although in his search, he went from door to door.

The changes that take place are merely the unfolding of that idea ; or as Zeller has put it, "though ideas are eternal and unchangeable, things are regarded as derivative, perishable and in constant change."²

In the first named theory, the descent is gradual from Aḥdīyat, Waḥdat, Wāḥidīyat, Şifāt, Asmā', and A'yān. At the last named stage, the differentiation between *rabb* and *'abd* appears. In the second named, theory, there is God and his *shuyūnāt*. The *shuyūnāt* are both co-eternal with and disappearing in Dhāt like billows and the ocean.

According to the second theory, the manifestation of Badi was 'Aql-i-kul. When the latter realized its potentialities of manifesting a world, it prayed to Badi for a Companion, then Bāith the interior of Badi

1. *Outlines of the History of Philosophy*, p. 145.

2. *Zeller's Outlines of the History of Philosophy*, p. 145.

came into play, and manifested Nafs-i-kul. By the conjunction of 'Aql-i-kul and Nafs-i-kul, Ṭabīyāt-i-kul came into existence. Paracelsus has said, that this was a marriage between heavenly influences and terrestrial objects to which the Grecian Theosophist gave the name of Gamahea (which the Ṣūfis call Izdawaj).¹ Then the product is a third *ism*. This, however, is liable to the objection that when a thing comes out of another thing, it must leave a blank in the latter.

According to the first theory, the *a'yān* are fixed forms in the knowledge of God, they never come out leaving a blank there.

Al ayan-i-thabitatum ma shummul rahiya tul-wujud. (The *a'yān* have not smelt the smell of Existence), as remarked by Shaykh Akbar.² The difference between Plotinus of Alexandria and the Shaykh is this that while the former "refused to ideas any existence external to our own minds" a sort of Berkelianism, the latter refused to Ideas any existence outside God's mind." The Grecian philosophers believed that aeons had come out of God's knowledge, and had an external existence.

As regards the mutability or immutability of *a'yān*, the same Muslim authority on Ghairyat-i-I'tibārī thinks that they are immutable, even in manifestation; for if they were mutable, they would indicate a change in the eternal knowledge of God—a hiatus of ignorance in Divine knowledge, which is unthinkable. Some hold that *a'yān* are immutable;

3. R.A. Vaughan's *Hours with the Mystics*, p. 75.

4. *Fuṣūṣ-ul-Ḥikam*—Fusai-Idrisi.

but their peculiarities and effects are extension, and a'yān are essence. There can be no change in extension, without a change in essence. Shaykh Abū Sa'īd Abul Khayr is of opinion that both a'yān and their effects are liable to change in the stage in which the lover himself becomes the beloved ; Shuyūnāt disappear in Dhāt.

*Ishq-o-ashaq mahu gardad zin muqam
Kud hamo mashuq manad wussalam.*

Shaykh 'Alā'ud-Dawlah Samnānī (the philosopher-governor of Samnān in Persia), the real founder of the Shuhūdīyyah School, and prototype of 'Abdul Karīm Jīlī is of the same opinion with the exception that though the distinction of "I" and "thou" disappears, duality still remains ; the shadow (the world) cannot become the substance (God). The difference between the two schools is really owing to the point of view that each takes regarding the stage at which a'yān make their appearance.

From Falak-ul-Manāzil to Qamar in the diagram are the Planets, which work on the Inferior Material world, which is from the sphere of fire to Insān. The net result of this working is the production of Insān-ul-Kāmil (the Perfect Man). This no doubt leads to a belief in astrology and theurgy.

In astrology, the influence of heavenly bodies on the destiny of man is calculated. Man is a conglomeration of all the *asmā'*, each heavenly body is a manifestation of a particular *ism* (name) and so the position or as it is called the sight, of a particular heavenly body has an influence on the destiny of a

particular individual at a particular time. In theurgy (*ʿIlm-i-takṣīr*) again, the influence of each of the 28 Arabic letters has an effect at a particular time. In the statement subjoined to the diagram, it will be seen that each ism is represented by a particular letter. When the Divine One emerged from self-absorption, He became aware of Himself—this is the stage of Self-Love. (*Fa ahbubtu-an-urifa*.—He loved to be known. Vibrations brought about by Love gave rise to sounds which were the sounds of letters, and these sounds manifested themselves as *asmāʾ-i-llahi*. Like in the case of heavenly bodies in astrology, each sound, *ergo*, each letter of the Arabic alphabet represents an *ism*. If, therefore, an amulet is prepared, consisting of particular letters, the *asmāʾ* represented by these letters must find their manifestation. The idea therefore is that a theurgist or *Mashshāyikh* who has selflessly practised in this art, can bring about a particular desired effect, by the manipulation of the Arabic letters. He is supposed to have permission from his *Pīr* who grants him the same, after he is fully satisfied about the moral character or selflessness of his *murīd*; the same precaution as is taken in the case of teaching Hypnotism or Mesmerism.

Thus in the manifest world, there is the soul-world and the material world and the *barzakh* (the intermediate stage), which is also called *ʿālam-i-mithāl*.

ALAM-I-ARWAH (THE SOUL-WORLD)

The first four *Asmāʾ-i-Kīyānī* form the soul-

world. 'Aql-i-kul is the form of Existence of God's knowledge. It is called *Qalam-i-A'ālā*, (The Exalted Pen) in the language of *shara*. All individual souls are contained in this; and are, as an embodiment of one soul, called *Rūb-i-A'zam* (the Great Soul); and out of this, individual souls manifest themselves. *Maulānā Rūmī* says: "There is differentiation in the Animal Spirit; the Soul of Humanity is one."

Tafriqa dar ruhi haywani buwad
Nafsi wahid ruhi insani buwad.

This doctrine is known in the West as Averroism, the doctrine of the Muslim philosopher of Spain, Averroes (Ibn-Rushd, 1126-1198) who maintained¹ "that the spirit or the rational part of the Soul is one in all. Individual Souls are the manifestation of this one Soul." *Nafs-i-Kul* is the breath of the *Dhāt* and the embodiment of God's knowledge of Creation. All forms of Existence are impressed on it. It is also called *Lawḥ-i-Maḥfūẓ* (the Preserved Tablet). Whatever was or is to happen is, as it were, written down by the Exalted Pen on this Tablet. In the first, God's knowledge finds a habitation; and in the second, it takes a shape. The second is also called *Ummul-Kitāb* (Mother of Book). There are also called Exalted angels as they work out God's decrees automatically. Under them are minor pens and tablets (both minor angels). The decrees in these are liable to change, but not of the Preserved Tablet. The third is *Ṭabiyāt-i-kul*, (absolute nature); this too consists of angels and they mould Nature which is the nature of God according to which the nature of man is manifest. *Fit-ratulla*

1. De Boer's *Hisiory of Muslim Philosophy*, p. 179.

hil-lati fataran nasa alayhai. *Jawhar-i-Haba* is the Essence of Matter (Prima matrix), the fourth angel, it is the nebula of which the creation is a manifestation as subsequently postulated by Kant and Laplace. It is the mercurial covering at the back of a mirror, which enables the mirror to reflect forms. *Jism-i-kul* is absolute corporeality. The first set of angels are called *malā-i-a'alā* (the highest angels); and they were not commanded to worship Adam.

The pre-natal existence of individual souls is acknowledged in the Qur'ān, Sūra vii: 71. "The Lord drew forth their posterity from the loins of the sons of Adam." As the souls came out, they arranged themselves in four rows: the first row was of Prophets; the second, of saints, the third of believers, and the fourth of non-believers. It was asked: "Am I not your Lord?" they all said: "Yes"—, Again in Sūra xxiv: 35; "the body is compared to a lantern; the vegetable spirit, to the lamp; the instinctive spirit, to the oil; and the spirit of humanity to the fire that kindles. The Proverb (xx: 27) expresses the same idea. "The life of man is the lamp of the Lord." A Ḥadīth related by 'Ā'yisha says: "*Al-arwah-u junudun-mujunidum, fama taarafa minha italafa-wa-ma-man tanakara minha ikhtal fa.*" "Souls are a collected army. Those in it who recognised each other, began to love each other, and those who did not recognize each other, were repugnant towards each other." Such was also the theory of Love, propounded by Plato. At the instigation of the Jews, says Ibn Khaldūn, Nāṣir ibnul Hārris and 'Utba proposed three questions to the Prophet: (peace be upon him) one of which was: What is the soul? To

this, the Qur'ān says, "They ask thee about the Soul, says: "Soul is the command (*amr*) of the Lord thy God." (*Ar-Rūhu min amr-i-rabbī*); soul thus belongs to the world of command and comes after the first three stages (*Aḥdīyyat*, *Waḥdat* and *Wāḥidīyyat*) and is in limitation. But the Qur'ān also says: *Nafaktu fī hi min rūhi*. We breathed unto him (*Ādam*) out of Our own *Rūḥ*. This soul is the *Rūḥ-i-A'zam* (*Ḥaḳīqat-i-Muḥammadī*) which is the stage of *Waḥdat* itself and is not under limitation. Though the individual soul is a limitation; it is free from matter and extension, and from colour and form. It is cognizant of self and not-self, but not liable to be sensed by any of the senses. The limitations of *Rūḥ-i-A'zam* are the souls of men, and when such limitation is manifest in body, it becomes animal-spirit. It is subtle in nature, and each particle of it is connected with each particle of the body. This soul is liable to reward and punishment; as it alone tasted of the pleasures of the body. It is immortal in nature, and after the decay of the body assumes a thought-shape. In the theory of gradations (*tanazzulāt*), it has been said that each gradation is the form of the next higher grade, and the lowest grade is the form of all the higher grades up to the highest. It has been shown previously that as each *ism-i-Ilāhī* takes a form, it becomes an *ism-i-kīyānī* in the manifest world. *Dhāt* with a relationship (attribute) becomes an *ism*, i.e., it is infinite and *ism* is finite. If the *ism* is inclined towards absolutism (*Nirguna*) it is *ism-i-Ilāhī*, if it sees form and is inclined towards finitism, (*Sarguna*) it is *ism-i-kīyānī* and becomes an 'ayn

which is a shadow of *ism-i-Ilāhī*.¹ The first *isma-t-Ilāhī* directly influences its *isma-i-kiyānī* and indirectly all the lower *ism-i-kiyānī* down to the lowest one. No sight reaches Him; He reaches the sight, the Subtle and Knowing; (*Latudri kal absar, wa hua yudrikal absar wa hua latee-fun khabir*)² Thus it is said that it has its sight or vision on its corresponding and lower *asmā'*.

In the "Book of Apples" attributed to Aristotle, the Essence of Soul is said to consist of knowing; and the punishment for not knowing is going down into still deeper ignorance. The spirit is described by Bergson as memory; and matter as succession of images. The Sūfis, however, characterise *Nafs* with desire, *Qalb* with knowing, *soul* with sight, and *ser* with contemplating, and *Dhāt* with appearing. Since the *Dhāt* appeared, we appear, all images are of this appearance. Since the *Dhāt* contemplated we contemplate; since the *Dhāt* saw, we see (Light is the stage of soul); since the *Dhāt* knew, we know (stage of *qalb*); since the *Dhāt* desired, we desire (Stage of *Nafs*); sight and not knowledge is thus the faculty of the soul. He who is blind here (in this world) will be blind in the next world and still worse (*Man kāna fī hazi-hil a'ma fa-huwa fī akhirati a'ma wa azza'lu sabīla*).³ The author of "Shar-i-Muwāfik" (p. 583) commenting on this, says that "the spirit will either be in ignorance or it will be in enlightenment. Those in ignorance will go from bad to worse. Those in enlightenment will suffer till they improve." The

1. Vide the marginal note to p. 140 of *Jawāhir-us-Sulūk*.

2. Sūra Rām (xxx. 32).

3. Sūra Bani Isrā'īl (xvii. 72).

faculty of sight being the characteristic of the soul ; the soul is said to be neither in the body, nor without it. The sun illuminates a house, the illumination is neither within the house nor without it. The soul has three sights ; when its sight is on Dhāt it is called *Amīn Rūh* (the trusted soul), its sight is called *Amīn Nūr*. When its sight is on *Mumkin-ul-Wujūd* (thought-world), it is called *Rūh-i-Muqīm* (stationary soul) ; and its sight is called *Anā-Nūr* (Ego-sight). When the soul's sight is on *Wājib-ul-Wujūd* (Causal Existence), it is called *Rūh-i-Jarī* (the travelling soul), which leaves the body in sleep, and wanders about in the spirit world ; and its sight is called *Min-Nūr*. *Rūh* has a more influential sight on the body in wakefulness than in sleep. In sleep it has a more influential sight on *mithāl*.

ALAM-I-MITHAL (THE WORLD OF SIMILITUDES)

This is the fifth limitation. It is the world of archetypes of Plato or the world of Correspondence of Emanuel Swedenborg. It is the borderland, between the soul world and the causal world. It does not consist of matter, yet it is dimensional, characterized by colour like the world of dreams.

It is also called '*Ālam-i-Ghayb*, a world that is outside our sight.

Ghayb ra abri wa abi digar ust
Asman wu aftar-i-digar ust
Nayad an illa ki bar pakan pidid
Baqiyan fi labs min khalikin jadid

(*Mathnawi*)

The *mithāl* world has clouds and rain of its own

Has a different sky and sun
 This is not open to the eye of the ordinary man
 Who is deceived by the phantasma goria of the
 World.

Sir Sayid Ahmad Khān thought that whatever is outside our sight is *Ghayb*—like the force of gravitation; but this '*Ālam-i-Ghayb* is a real world corresponding to our World. There is pre-established harmony between the two, like the harmony of two clocks correctly set, or of the hand and the key which it turns. The very term material world," say Balfour Stewart and Tait¹ "is a misnomer, the world is a spiritual world merely employing matter for its manifestation. We are led by scientific logic to an unseen and by scientific analogy to the spirituality of the unseen. In fine, our conclusion is that the visible Universe has been developed by an intelligence resident in the Unseen."

It is not the world that comes after death which is also called *mithāl* or *barzakh*.² To the latter,³ the individual souls carry away the traits of character peculiar to them. Each individual reaps the fruits of his actions; and lives till the day of judgement, in what 'Abdul Karīm Jīlī call *Hayakal-i-Khayālī* (Thought-circles) or what Shaykh Shihābuddīn Maqtūl, known also as Shaykh-ul-Ishrāq, the exponent of Plato's Realism, called '*Ālam-i-Asbab* (the world of objects); or what Shāh Walīullah Ṣāhib of Delhi has called *Nusma*. Those who thus live in *mithāl* and

1. *The Unseen Universe*, p. 221.

2. *Al-Tahashshuf*, Part II, p. 5.

3. *Ibid.*, Part III, p. 4.

are blessed souls have been described in the Qur'ān as living in "crops of green birds." Thought is of two kinds, the thought that works through the brain called *Khayāl-i-Muṭṭaṣil* (attached thought); and the thought that does not work through the same is called *Khayāl-i-Munfaṣil* (separated-thought). The one is called Falsidical and the other Verdical in Mr. Meyer's "Survival of Human Personality." This latter work and Sir Oliver Lodge's "Survival of Man," are replete with examples of recorded manifestations of veridical thought. *Mithāl* is therefore a veridical thought world; which is as real as, if not more real than this world; for what occurs in this world, first takes its shape there.

With the shapes of thought-world, angels descend on the Earth. Gabriel used to appear before the Prophet (peace be on him) in the form of Dihya Kalbī; Khizar also appears in the thought-body. 'Umar could appear before the army of Sāriah ibn Rustam; and direct Sāriah towards a certain mountain; while he himself was preaching from his *minbar* in the Mosque at Medina. Call it clairvoyance and clair-audience as you may. Munkir and Nakīr, the two angels that appear before the dead body in the grave, appear in thought-bodies. Actions are extensions in this world; their realities are *Jawāhir* (Essence), that remain after extensions disappear. These *Jawāhir* appear in the shape of 'behisht', etc., in the case of good actions and in the shape of fire in the case of evil actions, for the origin of evil is fire.

ALAM-I-AJSAM (THE CAUSAL WORLD)

From the diagram, it may be noted that *asmā'-i-*

kiyānī from 1 to 4 from the soul-world; these higher *asmā'* are the same as the *Malā-i-A'alā'* (which are unconsciously absorbed in the contemplation of God). They are the counter-parts of *Badī*, *Bāith*, *Bātin*, *Ākhar*, which having taken forms (*a'yān-i-thābila*) have manifested their counterparts *viz.*, Absolute Reason, Absolute Breath, Absolute Nature, Essence of Matter. From the fifth to the eighth in the diagram are *mithāl* manifestations; and from nine to twenty-seventh are corporeal manifestations. Again from 8th to 17th are superior Fathers (*Ābā-i-'Ulawī*); and from 18 to 27 are Inferior Mothers (*Ummahāt-i-sifī*). The first set working on the second set produce the Perfect man (*Insān-ul-Kāmil*). Just as *Badī* contains in itself all the succeeding names; so does *Insān-ul-Kāmil* contain in itself all the proceeding *asmā'-i-kiyānī* and is the representative of them all. Hence *Insān-ul-Kāmil* is the Vicegerent of God on the earth. Thus has God made man in His own image. (*Khalaq-al-Insana ala suratihi*). Some commentators take *He (His)* to mean "Man's image," *i.e.*, God created man, in man's own image; since every *asmā'-i-kiyānī* is a figure of every *ism-ilāhī*, no superiority of man is made out by such an explanation. Man therefore is the representation of all names. St. Anthony, a Christian Mystic Father¹ is said to have observed 20,000 angels dancing a saraband on the point of a needle, *i.e.*, on the *dhāt* of *inan*, there is a display of manifold *ṣifāt* and *asmā'*. The angels in the *Malā-i-A'alā'* were not commanded to worship Ādam; for when Iblis refused to prostrate himself before

1. Clodd's *The Pioneers of Evolution*, p. 17.

Ādam saying : "Thou hast created me out of fire and him out of earth" (*Khalaq-tana min nari-w-khalaq-tahu min teen*). God said : "What has prevented thee from prostrating before him, whom I have created with both my hands. What ! You showed pride or went thou of the *Malā-i-A'alā'* (*Mā man'aka an tasjuda limā khalaqtu bi yadia astakbarata am kunta minal 'alimīn*).¹ Excepting the *malā-i-A'alā'*, all angels worshipped Ādam, i.e., all other Kiyānī names are sub-servient to Ādam, who is the embodiment to all Kiyānī names. Hence man has not to worship any particular Kiyānī name or names; he is not to worship the god or angel of fire, or of air, or of earth, though he knows that these are incessantly working out their allotted task. Besides each name is a "limitation". Without keeping the "named" in view, a particular aspect of it cannot be worshipped. If the "unlimited" and "unnamed" is in view, the worship of it through a particular name will be justifiable. But this is impossible in the nature of things. The author of *Gulshan-i-Rāz* says :²

Mussulman gar bi danisti ki buth chist
Bi danisti ki-din dar buth paras thist
Agar mushrik zi din agah gushti
Kuja dar din-i-khud gumrah gushti
Na dyd wu dar buth illa khulqi zahir
Badan illat shud undar shara Kafir.

If the Mussulman but knew what is faith,
 He would see that faith is idol-worship.
 If the polytheist only knew what idols are,
 How would he be wrong in his religion ;

1. *Sūra Šād*, xxxviii. 75.

2. *Whinfield*, p. 84.

He sees in idols naught but the visible creature ;
And that is the reason that he is legally a heathen.

After Jawhar-i-Haba, is the 'Arsh or the throne of God, which encircles the Universe : there are four angels bearing this throne. Within the cavity of the 'arsh, there is the *Kursī* (seat) in the form of a square. On this seat, there are the two feet of God (glory and grace). From this seat, shine forth on the earth, the glory and grace of God ; the latter over-shadowing the former. Then the crystalline sphere which is subject to constant changes, hence constant changes in the Universe, brought about by this firmament. The succeeding names all culminate in Insān-ul-Kāmil ; the developed tree finally ending in the seed from which it sprang.

To put the whole theory in a nutshell, the Dhāt saw itself in *ṣifāt* ; this was a *tajallī* (illumination). The *Ṣifāt* are like the mercurial coating of the mirror. This coming into being of illumination, gave rise to duality. This illumination manifests itself as soul,—when soul saw itself, it was *mithāl*, the coating of the mirror of soul was body—for there can be no reflection, without a coating. When the coating of the body and the gaze of the seer disappear, the seer (the Soul) itself remains. So also, finally when the *Dhāt's* gaze disappears, the soul disappears, and Absolutism alone remains.

Chapter VI

INSAN-UL-KAMIL

In the diagram in the "Theory of Emanation," after the first three stages, Aḥḍīyyat, Waḥdat and Wāḥidiyyat, twenty-eight *asmā'-i-ilāhī* with their twenty eight *asmā'-i-kiyānī* are shown in the downward arc of descent, the last *ism* reached is *Insān-ul-Kāmil*, corresponding to the name Allah, the top-most point in the arc. Thus man embraces the spiritual, the *mithāl* and the physical worlds. The Qur'ān says, *Sanurihim ayātina fīl āfāqī, wa fī anfusihim hatta yatabayyana lahum annahul haqqu.*¹ "We shall show them our signs both in the horizons and in their individualities, so that it may be made clear to them that this is the truth."

SPIRITUAL ASPECT

The first four *asmā'-i-ilāhī* viz., *Badī*, *Bāṭin*, and *Ākhar*, with their corresponding *asmā'-i-kiyānī*, the Absolute Reason, Absolute Breath, Absolute Nature and the Essence of Matter form the Soul-world. The next three *asmā'*, *Zāhir*, *Ḥakīm* and *Muḥīt* with their corresponding *asmā'-i-kiyānī*, Absolute Corporeality, Absolute Form, and the Throne from the *mithāl* world. In the first stage of Aḥḍīya the name Allah is really the named. The soul-world is the soul of the name Allah, and the *mithāl*-world is the heart of the same name. Of the remaining twenty-one *asmā'*,

ten form the celestial fathers and ten the mundane mothers, the result of these being Insān-ul-Kāmil, the 28th name.

Haq jani jahan ast wa jahan jumla badan

Arwah wa malayk chu havasi ein twn

Aflak wa muwalid wa anasir aza

Tawhid hamin ast digar shewa wa fan

All are parts of one stupendous whole

Whoes body Nature is, and God the Soul.

When the Dhāt inclines itself towards Itself, it is named Wājib-ul-Wujūd, (Necessary Existence); and when It inclines towards Its Sifāt, it is named, Mumkin-ul-Wujūd (Contingent Existence). Mumtani-ul-Wujūd (Negative Existence) is like the fabulous bird 'Unqā which has a name, but no existence. In Aḥḍīyyat again, the *i'tibārāt* are suppressed: in Waḥdat, they are in evidence, and in Wāḥidiyat, they become manifest and show themselves as *ṣifāt*. These three form the stage of La Bi Shart-i-Shay. In the soul-world, the *i'tabār* of knowledge becomes the knowledge of *ṣifāt*. When His knowledge is that He is active, the ism becomes 'Aql-i-kul; when knowledge is that He is passive, the ism becomes Nafs-i-kul. When the Dhāt finds itself immanent everywhere in the seen world, the ism becomes Ṭabīyat-i-kul; when it finds itself manifested everywhere, it is Shakl-i-kul; and when it finds itself as thingness of things (*Ding an sich* of the Germans), it becomes Jism-i-kul and so on in the soul and mithāl worlds. These two latter worlds form the stage of Bi Ṣhart-i-La Shay. The four *i'tibārāt* in Waḥdat and the seven *ṣifāt* in Wāḥidiyat have no opposites; they are personal. The seven

asmā' in the soul and mithāl worlds have no opposites. After Al-'Arsh, materiality begins (Bi Shart-i-Shay) and asmā' appear in opposite, *e g* , Hādī (one leading aright) as opposed to Mudhil (one leading astray); Muḥīyy (the quickener) as opposed to Mumīt (the Killer). The Qur'ān says, *Khalaqallahu saaba samawatīn thumma stawā alal arsh'* "God created the seven heavens and took his stand on the 'Arsh'" *i e.*, after Al-'Arsh His opposite and contrary asmā' (Jalālī and Jamālī) make their manifestation; and variety and diversity begin the world. These manifestations of names in the material world culminate in Insān-ul-Kāmil. Just as the name God 'is conglomerate of all asmā'-i-ilāhī, the name Insān is conglomerate of all asmā'-i-kiyānī. Man is thus 'abd, the opposite of rabb, and appears at the lowest point in the arc of Tanazzulāt, opposite the name Allah, which is at the highest point. He is composite of both Jalālī (glorious) and Jamālī (beautiful) names; for God made man with both His hands. He is a manifestation of all names that come under this category. In fact everything is a Mazhar-i-Atamm, that is, it contains all asmā' in itself,

Agar yak qatra ra dil bar shigafi

Burun ayad azu sad bahr-i-safi

(*Gulshan-i-Raz*)

If you cleave the heart of one drop of water.

A hundred pure oceans emerge from it.

but it has the potentiality of manifesting one ism or a few asmā' while man has the potentiality of manifesting all the known asmā'. The form of the

Prophet (peace be upon him) in God's knowledge is that of the ism Hādi (one who rightly guides); but in manifestation, the name sometimes assumes the aspect of Muḍil. The Qur'ān has been the same from the very first; not a jot or tittle of it has changed; yet there are as many as 72 sects (and innumerable sub-sects) in Islam brought about by its interpretations. One interpretation alone can be true and the rest false. The form of the Prophet in 'ālam-i-arwāḥ is that of the name hādī; but in the causal world, his teaching has been misappreciated by some people; and to these latter, he stands in the name of Muḍil. Each man's form in the mithāl world is that of hādī, and he must work up to that name; but owing to different influences of the world, he becomes the manifestation of mudil, which is the dross that is to be burnt up, for the alloyed gold to become pure. "Thus was man created in the best form and sent down to the worst plane"—*Khalaqul-insāna fi ahsani taqwīm thumma radadnahu asfala safiltn*.¹ Iblīs also is a part manifestation of the name Insān-ul-kāmil in the material world. He is a form of the name Muḍil (one leading astray) in the Spiritual World.

Khalaqar-Rahmānu ala sūralihi, "God made man in His own image." God has the attributes of Living, Knowing, Powerful, Willing, Hearing, Seeing, and Speaking; so also Man has these attributes, but in limitation. God is Dhāt unlimited; man is Dhāt limited. God has Ṣifāt and asmā', all known to Himself, man has knowledge of some ṣifāt and asmā'; for there are ṣifāt and asmā' of His, which are

known only to Himself and to no created being. God is eternal by Himself, man is eternal so far as God's knowledge is concerned; and God's knowledge is eternal. Thus man is an image of God; but not in the sense, in which a clay-idol is a model of a real person. Kabīr Dās has put this idea in his own blunt way:

*Har ko kya puchhat ho,
Kaya butaun har kaysa hai
Kaya khunti say bandhun bhainsa hai
Ya hath men de dun paisa hai
Tu jaysa hai har waisa hai*

What do you ask about God?
How can I show what He is like.
Is It a buffalo to be tied to a peg,
Or a coin to be passed over to you?
He is like what you are.

Three persons are said to have been interrogated by Imām Jāfar-i-Šādiq regarding God. One said, "I worship a God, who possesses all the attributes." The Imām said he worshipped a man-god or an idol; since eating, drinking, dying are all the attributes of a created being. These are the pantheists. Another said he worshipped a God who had no attributes. The Imām said he worshipped a nothingness (Philosophical nihilism like that of Buddha). And the third said he worshipped a God who had the attributes of perfection, and was devoid of the attributes of imperfection and decay, which are attributes in limitation that are manifest from the side of *Ādam*. The Imām said, he worshipped the true God of the heaven and the earth.

The word *Insān* is variously derived—some derive it from *uns*, love; some derive it from *nas* forgetfulness, because life on earth begins in forgetfulness and ends in forgetfulness. Some say the word comes from '*ayn san*, "Like the eye." Man is the eye with which God beholds His *ṣifāt* and *asmā'* in limitation; *Insān-ul-Kāmil* is thus the mirror in which God's *ṣifāt* and *asmā'* are fully reflected. *Gulshan-i-Rāz* says:

Adam ayina alam aks wa insan
Chu chashm-i-aks dar way shakhs pinhan
Tu chashm-i-aks-i-wa wa nur-i-did ast
Bī dida dīda-t-ra dida did ast

Not being is the mirror, the world the reflector
 and man

Is as the reflected eye of the Unseen Person
 You are that reflected eye and He the light of the
 eye,

In that eye His eye sees His own eye.

To *Insān-ul-Kāmil*, God is not a screen from His creation, and creation is not a screen from the Creator. He becomes equipoised in both directions. (*Māsāwiy-ut-tarfayn*). He is one who has performed his *sulūk* (pilgrimage) *in* God (*Sayr-fillah*) and *with* God (*Sayr-ma Allāh*), and reached the point of *Ḥaḳīqat-i-Muḥammadi*, which is *Qaba-Qawsayn awa adna*,¹ the point at which the two arches of the bow meet and still nearer than that." He becomes the axis around which the whole existence turns and sheds light on the heart of other created beings. In fact, he is the

direct pattern of Ḥaḳīqat-i-Muḥammadi and the rest of mankind are indirect patterns or copies of his individuality. This is what Shaykh Ibn 'Arabi calls "the wisdom of individuality" in his chapter on Fus-i-Muḥammadi. Creation began with Muḥammad (peace be upon him) *i.e.*, with Ḥaḳīqat-i-Muḥammadi; and the wisdom of existence completely manifested itself in his individuality. "I was a Nabī" he said, "when Ādam was yet between water and mud" *Ana nabiyyun wa Adamu baynul mai wat-tin, i.e.*, I was Nabī, while Ādam was yet in the knowledge of God, and had not taken his earthly form.

The name God is also conglomerate of the names, Awwal (the First), Bāṭin (the internal), Zāhir (the external), and Ākhir (the last). To the first name, corresponds the world of a'yān-i-thābitah (or the soul world—names 1 to 4); to the second, alam-i-mithāl (names 5 to 7), to the third, 'ālam-i-shahādat (the causal world—the rest of the 21 names), and to the fourth, 'ālam-i-ākhirat (the future world) (names partly revealed and partly not revealed). Thus the name 'abd is a conglomerate of all these asmā'; it comprises all the asmā'-i-kiyānī, which is dhāt with attributes in limitation, just as God comprises all the asmā'-i-ilāhī which is dhāt with infinite and unlimited attributes. 'Abd does not merely mean a servant, it conveys the idea that it comprises all the asmā' acted upon, subservient (*murbub*), in opposition to all the asmā' that act and that are masters (*rabb*).

The perfect 'abd could not fully and completely manifest himself in all his perfections all at once, as the world was not prepared to receive him; and so

each item of his perfection manifested itself from time to time according to the requirements of the world. The Mathnawi puts the idea thus :

Nam-i-Ahmad nam-i-jumla anbiyust

Chun ki sad amad nawad ham peishi mast

The names Ahmad is conglomerate of the names
of all Prophets

When you have one hundred, ninety also in with
you.

Hence the Qur'ān says : "Do not differentiate between any of God's Prophets" (*La nufarriqu bayna ahadin min rusulihī*).¹ The perfect 'abd appeared in the fullness of time in "the Seal of the Prophets." The line of Prophets here ends ; but the line of Walīs, the interior aspect of Prophetship still continues. Sri Krishnā is reported to have said :

Chu ahwali dunya bi gardad khasai

Numayim khud ra bi shakli kasai

When the affairs of the world get rotten

I show myself in the form of somebody.

A wali ascends to the highest point of the arc, and loses his self ; so whatever emanates from him is the work of God. He becomes the instrument of God (Qurb-i-Farāyid) ; a Prophet descends (in his Satar-ma-Alla) after reaching the very same point, with Divine attributes, to the lowest point of the arc for the benefit of humanity ; and God becomes his instrument (Qurb-i-Nawāfil). A Prophet has to co-ordinate and harmonize the affairs of the world. *Ya Dandu inna ja'alnaka khalifatan fil-ardi fahkum bainun-*

1. Sūra ii : 275,

nāsi bil ḥaqqi wa lā tattabi' ul-hawa."¹ "O David, We have made thee our vicegerent on the earth, so that you rule over the people with justice."

The ism *Zāhir* requires diversity of *asmā'*. When the *asmā'* are manifest, they become *a'yān-i-khārija* (the manifest *a'yān*); and there is conflict of interest among them. The *rabb* is satisfied and pleased with its own *murbūb*. The ism *hādī* (one who guides aright) is pleased with its own *murbūb*—those rightly guided, *i.e.*, those who say their prayers, the charitable, the kind, etc. And the *rabb-i-muḍil* (one who leads astray) is pleased with its own *murbūb*—the profligate, the cruel, etc. Hence Jesus Christ's prayer to the Lord: "Lead us not into temptation but deliver us from evil." (Luke II—4), *i.e.*, God in His name *Mudil* leads us astray, and in His name *Hādī* guides us into the right path. The *Qur'ān* says; *Mā min dābbatin illā hua akhizun bi nāsiyatha inna rabbi 'ala ṣirāṭin mustaqīm.*² "Of the creatures that creep on the earth, the forelock of each one of them, is in the hand of its *rabb* and that *rabb* is on the right path." This is like each member of the Parliament thinking himself on the right path, or each party of the Parliament indulging in its own justification. To keep these jarring elements, in order, a Speaker is required. And so to keep the jarring and antagonistic *asmā'* in order, a manifestation of the name *Hādī* is required; and this manifestation is a Prophet who distributes justice according to everyone's due and according to everyone's *'ayn*. One lakh and forty-four thousand Pro-

1. Sūra xxxviii : 26.

2. Sūra xi . 56.

phets, and more, have appeared, till the full manifestation of Ḥaḳīqat-i-Muḥammadī appeared in Muḥammad (peace be upon him). Whatever is manifest in the world is immanent (*mundarij*) is Ḥaḳīqat-i-Muḥammadī; and the latter is immanent in the Absolute God (*Dhāt-i-Muṭlaq*). Hence there is no "and" in the Muslim Kalīma, which says "there is no allah, but God, Muḥammad is the Prophet of God"; although the two parts of the Kalīma are taken out of different places in the Qur'ān.

PHYSICAL ASPECT

The Physical world is the manifestation of the name—Az-Zāhir. Just as the soul-world and the mithāl-world as found in man, the Physical Universe is also found in him in miniature. The twenty names from Al-'Arsh, (the Throne or Empyrean) to Insān (man) are found in him thus,

8. Kursī (the seat)—Primum—Mobile—Skull.
9. Crystalline Sphere (Firmament of no stars)—
Membrane in the skull.
10. Zodiacs—(Firmament of fixed stars)—vide
'X' below
11. Saturn—Spleen.
12. Jupiter—Liver.
13. Mars—Kidneys.
14. The Sun—The black spots in the heart.
15. Venus—Gall-bladder.
16. Mercury—the brain.
17. The moon—Lungs.
18. Sphere of Fire—Bile.
19. „ Water—Phlegm.

20. Sphere of Air—Blood.
21. „ Earth—Black Bile.
22. Minerals—The Teeth.
23. Vegetables—Hairs and nails.
24. Animal—Lust.
25. Angels—Good Khatras (or affections of the mind)
26. Jin—Suspensions of the mind.
27. Man—The mind.
28. The Perfect Man—the conglomerate of all above.

(X) the Zodiacs are represented thus in the body :

1. Head—Ram (Aries).
2. Neck—Bull (Taurus).
3. Hands—Twins (Gemini).
4. Nipples—Cancer.
5. Breast—Lion (Leo).
6. Heart—Ear of Corn (Virgo).
7. Navel—Balance (Libra).
8. The private part—the Scorpion.
9. Thighs—arches (Sagittarius).
10. Buttocks—He-goat (Capricorn).
11. Legs—Watering-Pot (Aquarius).
12. Soles—Fishes (Pisces).

The twelve gate-ways in the human body also represent the twelve constellations of the Zodiacs. In man, there are said to be 360 bones, which represent mountains; 360 arteries and veins which represent rivers and streams. The stomach is the ocean replete with reptiles. Hairs on the skin are the trees; the teeth are carnivora; birds represent Spirituality. Face is the populated area; and back, the barren land.

Infancy is spring; youth, summer; old age, winter; dotage, autumn. Health and wealth—represent Paradise; poverty, hell. The tongue represents Gabriel; and nose, Isrāfil; body, Michāil; ears, Izrāil. Insān (man was from eternity in the original knowledge of God, and he is there, even now as he then was (*Al-ana kama kana*); and he will be there for ever; for God's knowledge is eternal; and a hiatus in it is unthinkable, which will be the case if he disappears from there. Death in his case is merely disappearing from the ism *Az-Zāhir*, into the ism *Al-Bātin*. Sleep and forgetfulness are reversion to the first stage of *Aḥadīyyat*, in which the *Dhāt* was self-absorbed. God, one of whose names is *Al-Ghani* (the independent) created man by His wish, i.e., will. The same wish appeared in man in the shape of Helplessness, Fear and Sorrow. God thus is all powerful; and man, all powerless; the one has the consciousness of fulness and the other of emptiness.

SYMBOLICAL ASPECT

Once *Ḥadrat 'Alī* was delivering a sermon, and was so absorbed in himself that he gave out *Anā nuqtu bai Bismillah; anā Qalamun wa anā Lawḥun mahfūzun, anā 'Arshun wa anā Kursiyun wa anā Samarwāt* (I am the point of *ba* of Bismillah, I am the Pen, I am the Preserved Tablet, I am 'Arsh, etc.) Now that the *Dhāt* is undefinable; its definition like that of the Euclidian point is negative. It is more possible to say what it is not than what it is. When the *Dhāt* threw out its shadow, it became cognizable. *Alam tara ʾila rabbika kayfa maddaz-zilla.*¹ "Do you

1. Qur'ān, xxv : 45.

not see how your *rabb* has lengthened His shadow?" When this point lengthened itself into seven points, it became cognizant of itself. Arabic calligraphists make an *Alif*, of the length of seven points. When these seven points appeared, Aḥdīyyat became Wāḥidīyyat. These are the seven *ṣifāt*, 'Ilm, Nūr Wujūd, Shuhūd, Samā', Baṣar, Kalām (Knowledge, Light, Existence, Observance, Hearing, Sight and Speech). With the appearance of these *ṣifāt*, and with still further devolution, Wājib-ul-Wujūd (Necessary Existence) became Mumkin-ul-Wujūd (Contingent Existence). The *Alif* tilted from perpendicularity to horizontality, and became *Bay* which is really an *Alif* with a dot below. Now this *alif* is found in all the 28 letters of the Arabic Alphabet, either straight or curved, i.e., the Necessary Existence pervades all forms of existence in the manifest and unmanifest worlds.

The word "Allah" in Arabic is really Al-Ilah (abridged by usage into Allah) composed of four perpendicular lines (*alifs*) and a line, which is a part of *ha* and a half circle which is a part of the same letter. The mineral world consists of lines—one stright *alif* (the trunk) with some horizontal *alifs*, as branches, and a root below (*ha*)

Her giya hi ki az zamīn ruyad

Wahdahu lā sharīka lah guyad

Every blade of grass that sprouts out

Proclaims 'He is one without a partner.'

A bird consists of one horizontal *alif* (the body) with two *alifs* below (legs), and two above (wings) and a

hay (head) in a horizontal position. A quadruped, consists of one *alif* horizontal (body), four *alifs* below (legs) and a *hay* (head) in horizontal position. In man, the body forms one *alif*, hand and legs form four *alifs* and the *hay* the head. Here the tree gets bodily upside down, the root is thrown up in the air, and the branches are planted on the ground. The name Allah is found inscribed on the face of man; the first *alif* begins from top of one ear and goes downwards; the four *alifs* are, two on each cheek and two beside the nose, on each side, the *ha* is the other ear, *vide* diagram No. 1 (p. 87). The Hand of the man with its four fingers and a thumb form the same name and the body of man is modelled after the Arabic name Al-Ilah. When a wild beast stares a man in the face, it is overcome with fear, owing to the delineation of this word on his face. Similarly the name Muḥammad (peace be upon him) is delineated on the face of man, *vide* diagram No. 2 (p. 87) and also on each perpendicular half of his body. The head forms the *mīm*, the hand *ha*, the waist and the thigh another *mīm* and the foot, *dāl*. Devout Muslims wish to be laid in their death-bed in such a posture that half or upper side of their body (in horizontal position) gives rise to a curvature which forms the delineation of the letters of the word, Muḥammad in Arabic, *i.e.*, they wish to lie in Barzakh-i- Muḥammadī or the Barzakh of Insān ul-Kāmil.¹

1. *Vide Risāla-i-Ism-i-Dhāt* (unpublished) by Ḥaḍrat Makhdūm ibn Abdāl Nabī Savi; and *Tajalliyāt-i-Rahmānī* by Saiyid 'Alī Muhammad Ḥasaynī, pp. 144-145.

DIAG. No. 1.



DIAG. No. 2.

Chapter VII

FANA AND BAQA

Fanā in its literal sense is the state of a *shay* (thing), that does not last, *i.e.*, when permanence of the state comes to an end, it is said to have attained fanā. The world will attain the state of Fanā; and the Futurity will remain in baqā (*Wal akiratu khiaṛun wa abqa*). Fanā is not considered to be an attribute; it is not like a dissolution, as of sugar in water. The author of "Kashful-Mahjūb"¹ thinks that it is not the disappearance of essence. Baqā is that which was not, and became; and will not subsequently become Fanā, like heaven and hell. It is also that which was not non-existent before, and will not be non-existent afterwards like the Essence of God. The Mutakallimīn (the Muslim Scholastic Theologians) consider that Fanā is the process of the becoming *nought* of the attributes of a *shay*; and Baqā is the everlastingness of the same attributes. With the Ṣūfī, Fanā is the non-cognizance of one's attributes as one's own; and Baqā is the recognition of the same as the attribute of God. In Fanā, the 'abd has no consciousness of his self, *i.e.*, his self does not exist for him; but he is conscious "only of the manifest, the manifested and the manifestation." So long as you are present in your own sight, God disappears, and when He is present in your sight, you disappear. Take an example, when you are concentrated on words, you lose sight

of ink, and when you are concentrated on ink, you lose sight of words. Shāh Kamāl, a Ṣūfī poet of Gurrumkondah in Cuddapah has said :

*Dhāt-o-sifāt mere Dhāt-o-sifāt unke
Bande mein aur Khuda mein nisbet isay kayhte
hain.*

My attributes and my essence are His attributes
and His Essence,
This is what forms relationship between 'abd and
God.

In Fanā, the significance of the *possible* disappears in the consciousness of the 'ārif; the material body of him, of course, does not. Some consider that Fanā is the disappearance of a *shay* in knowledge, and not the actual disappearance of corporeality. Others consider that it is disappearance *in sight*.

Some others, again, consider that it is the disappearance of the "I"ness (Ego) of 'abd in the "I"ness of God. In Fanā, the 'abd finds these limitations (*lat-'yunāt* as the limitation of God and spreads his "Iness" everywhere. In baqā, he finds everything as his own manifestation. The limited consciousness of 'abd is lost in the unlimited consciousness of God. In Baqā, the consciousness of God underlies the consciousness of 'abd. Jalālud-dīn Rūmī says :

*'ilm-i-Ḥaq dar 'ilm-i-ṣūfī gum shawad
Aein sakhun kai bawari mardum shawad
'ilm-i-Ḥaq nuqt ast wa 'ilm-i-ṣūfī khat
Az wujud nuqt bashad bud-i-khat,*

The consciousness of God is lost in the consciousness of ṣūfī

How can common people believe in this.

Šūfis' knowledge is line and God's knowledge, point.

The existence of a line depends on the existence of point.

The Šūfi thus finds his self annihilated; and also himself without the self everlasting. This is cosmic consciousness, which the Qur'ān has called Muqām-i Maḥmūd (the Praised Station), which is reserved for the Prophet (peace be upon him); and from which he will plead for intercession on the Day of judgment.

St. Bernard, the mystic of Rhineland, of the 14th century identified his own thoughts with the mind of God. With the Christian Mystics of Germany, annihilation was not making nought of the reality of 'abd, but it was making nought of the aspect of humanity in Divinity. It is said that the question of Khilāfat was, in the first instance, determined by the answer given to the question of Fanā and Baqā.

When it was announced that the Prophet (peace be on him) had departed this life, the people gathered together at Tbaqīfa Banī Sā'ida, and went up to 'Alī his cousin and son-in-law (husband of his beloved daughter Fāṭima), and said: "What is your vision of God?" He said: "I do not see shay, but I see only God." (*Ma raytu shayan illa raytullah*). Then they went to 'Othmān, another son-in-law and put the same question to him. He said: "I do not see shay, but I see God after it" (*Ma raytu shayan illa raytullah ha badabu*). Then to 'Umar. He said: "I do not see shay, I see God before it" (*Ma raytu shayan illa raytullah ha qublahu*). Then they went to Abū Bakr. He said: "I

do not see shay but I see God along with it" (*Ma raylu shayan illa raytullah ha ma a hu*). Now about the time of the demise of the Prophet, there were 144,000 companions, (according to the article on "Aṣḥāb" in Hughes' "Dictionary of Islam"). The electorate thought that although the "vision of God" of 'Alī was the most perfect, yet it was too impracticable to steer the ship of the state, and so they elected Abū Bakr, who had both the rabb and 'abd in view at the same time, to be the first Caliph of Islam.

In fanā, the essence, attribute and action of 'abd become the essence, attribute and action of God, and not that those of 'abd are dissolved like sugar in water, in the essence, attributes and actions of God. The 'abd has no consciousness of "Other than God" (ma-siwālla). God becomes actor, and 'abd becomes His instrumentality (Qurb-i-Farā'yid). Jalālud-dīn Rūmī has expressed this in the form of an allegory :

*Nuh guft ay sar kashan man man nayam
Man zi jan mardum zi janna mi ziyann
Chun bi murdam az hawas-i-bul bashar
Haq mara shud sam-o-idrak-o-busar
Chun ki man man nis tam, aein dam zi oust
Petsh i aein dam har ki dam zad kaffir oust*

Said Noah to his nation, "I am not I"
I am not, It is God that lives.
When the "I" ness disappears from the
sense of man,
It is God that talks, hears and understands
When the "I" is not I, the "I" is the breath
of God

It is a sin to assert one's "I" with Him.

The reverse process in which 'abd becomes actor; and God his instrumentality is called Qurb-i-Nawāfil (*wabi yasmau wa bi yabsuru*)—Through Me, he hears and through Me, he sees. Those who see the world in evidence, and the Truth hidden are called the men of reason (*zawil-'aql*); and those who see the Truth in evidence and the world hidden are called the men of sight (*Zawilayn*). The Fanā is said to be of two kinds, the fanā in essence like ice or hail disappearing in water, and the Fanā in attributes, like iron disappearing in fire, *protem*. In the first instance, the 'abd becomes Him (*Hu-Hu*); in the second, he becomes like Him (*Ka anna hu-hu*). The first Fanā, which is in Dhāt is the privilege of the Prophet (peace be on him), and none else; since the Reality of Muḥammad was the first cognition of God as Himself. This is not the name of a mere state of consciousness. Bāyazīd-Bisṭāmī has said that everybody has his state (*hāl*). Hāl is the result of thought—the Perfect man is not subject to thought, he has the reality of illumination; his mind's eye (oculus cordis as the Latin mystics called it) is opened, and he is illumined; and Baqā is not therefore the mere result of ecstasy (*wajd*). Fanā is attained in various ways. In the first instance, there is the attraction from God. The Qur'ān says that "An attraction from God is equal in effect to the virtues practised in both the worlds (*jaz batun min jazbat ilahi mutawazil min amalith thaqalayn*).¹ A Ḥadīth says: "There is a time for me with God, in which neither the nearest angels, nor

1. Qur'ān, xxii : 46.

the sent prophets can be contained (*"Li mallahu waktum la yas ani fi hil malikkil muqarabun wa la natiyyil mursalun*). The term Fanā was made use of to express the sense of the result of attraction and absorption by Abū Sa'īd Ahrār. In the second instance, it is realised by the observance of *ahkām-i-Sharī'at* (the Ordinances of Sharī'at), an account of the spiritual significance of which, will be given in the Chapter on the "Five Pillars of Islam". The esotericism of the Sharī'at is the establishment of connexion between Rabb and 'abd. The exotericism of the same—is the maintenance and practice of certain bodily actions, (*i.e.*,) certain bodily actions must be performed to keep up this connexion. Loyalty to the King is the Summun bonum of life, corporal life of an individual or the corporate life of a community. When once loyalty is established, it must be kept up. Otherwise, with disuse, it might lose its strength and vitality. Use and disuse have played a most important part in the formation of the organised world. By the process of use and disuse, Charles Darwin thought, new species evolved and old species disappeared. Similarly use and disuse play an important part in preserving, strengthening, and perfecting a feeling. The sense of oneness with God can be maintained by the performance of certain acts. These acts are the ordinances of Islam, which are compulsory on all Muslims. The acts can never be dispensed with, seeing that human nature is what it is. Adepts have, however, devised short-cuts to the attainment of a knowledge of God. There are as many ways to God, as there are souls of men (*Al-turqu ilallahi ka*

nufus-i-bani adama.)

Excepting the *Āzād-mashrab-Şūfīs* who have discarded outward demonstration, all are agreed in keeping up the law and the Prophets. A *Pīr-i-Kāmil* is therefore one who strictly observes the outward law, while, he adopts his own short method. This method consists in what is called *sulūk* (pilgrimage). The course on the downward arc is the *Tanazulāt-i-sitta* (the six downward stages) *vide* the "theory of emanation." It is the Journey of God towards 'abd, the journey of the ocean towards the drop. The course of the 'abd in the corresponding upward arc is his own *sulūk*, it is the journey of 'abd towards God; the journey of the drop towards the ocean; it consists of four stages according to Shaykh 'Abd al Karīm al-Jīlī.

*1st Safar-ullah.*¹—This journey of 'abd towards knowledge, journey from sinfulness towards submission to ceremonial institutions.

Second Safar-ilallah.—Journey from neglectfulness towards the repetitions of God's name or of the *ism* of which the 'abd is a manifestation (according to Kaisari).

Third Safar-fillah, i e., journey back on the lines of God's names and attributes.

Fourth Safar-billah.—When the *sālik* (pilgrim) reaches the summit, he comes down again to the lowest point with the attributes of God for the reformation and enlightenment of the world. 'Gulshan-i-Rāz' says:

Kasi mardī-tamam ast az tawammi

1. *Jawāhir-us-Sulūh*, p. 10.

Kounad ba khwaja ji karey ghulami,

He is the perfect man who with his perfection,
And in spite of his mastery, does the work of a
slave.

In the *safar-ilallah*, the 'abd attains fanā, and in the *safar-filah*, he attains baqā. In the first, he merges into the *ism*, of which he is a manifestation. In the second, he obtains permanence (permanent hold) in that *ism*. The Prophet, however, reverted to the shan from which he was directly manifest.

In *safar-ilallah*, the sālik is still in imitation, i.e., he is still a sālik, only that he has acknowledged that there is no existence save that of God. In *safar-fillah*, the mysteries of Nature clear off before him, he becomes majdhūb (the attracted). Fanā is the termination of *safar-ilallah*; and Baqā is the commencement of *safar-fillah*. With the sect of Shuttaris, the sālik descends, of himself, in his own knowledge—there is no annihilation of self with them. *Faqr* is another word for Fanā. The Prophet has said "*Faqr* is my pride, and it is from me (*Al-Faqr-u-faqri walf aqru minni*). He also said that *faqr* is the blackening of the face in both the worlds (*Al-faqr-u swadul wajh fid darain*), i.e., when the face is blackened, it disappears. A *faqir* is therefore synonymous with *fani* (one who has attained fanā). Some, however, omit the first *safar*; Kaisari in his commentary on *Fuṣūṣ-ul-Ḥikam* (*Fasi-Adami*) refers only to the last three stages, of which the first two are in the ascending scale; and the last, in the descending.

In performing these journeys, some sāliks have sudden elevation and transport, like in the case of

Jacob Behmen, the Cobbler-mystic of Gorlitz in Germany; and St. Paul who suddenly got into a state of ecstasy. The mysticism of the Middle Ages was united with the dialectics (*Kalām*) of the Schoolmen, by Hugo of the School of St. Victor in Paris; as the Sūfism of Islam was united with 'Ilm-i-Kalām by the Imām Ḥujjatul-Islam (Ghazzālī). Hugo made a three-fold division of human faculties, *cogitatio* (Mujāhada) *Meditatio* (Murāqaba) and *contemplatio* (Mushāhada). In his loftiest elevation, man beholds all things in God. Richard of the School of St. Victor had six stages of contemplation, two visible, two invisible, and two divine. The Ṣūfī has four stages in his upward course. First, he observes that all objects are the manifestation of God's names and attributes. These are the multitudinous objects in which He is reflected. Here he performs a *jihād* against his *nafs*, which considers objects as having independent existence—this is *mujāhada*. Then he observes that the world, as a whole, is a mirror and manifestation of God's names and attributes. This is *mukāshafa*. Then he sees that his own knowledge surrounds all things. He is thus the mirror in which the world is reflected. Before, the non-ego was the mirror; now his own ego is the mirror. This is *murāqaba*. Then he removes all objects including his self (*i.e.*, both ego and non-ego) from view as non-existent and finds the seer and perceiver is God Himself. This is *mushāhada*. *Kullu man alaiha fan wa yabqa wujhu rabba ka zul jalali wal ikram*. (All objects are to be annihilated; and there will remain the face of the Lord thy God—with His glory and beauty). Maulānā Rūmī has put the same idea

in a terse manner :

*Gar tu bar khizi zi ma wu man dami
Har du alam pur zi khud bini hami
Aein ta'ayyun shud hijabi ru-i-dost
Chun ki bar khizad ta'ayyun jumla ust.*

If, for a while, you rise higher than I and Thou,
You will find both the worlds full of yourself.
This ta'ayyun is the veil on the face of thy friend,
When the ta'ayyun disappears all is Him.

The doctrine of 'Hama-oust' is not therefore that all things taken together are God—as the pantheists affirm ; but it is the disappearance of all ta'ayyunāt in the knowledge or sight or both of the *Sālik* ; in whose view, the worlds are limitation of appearances—and the reality is the essence of God.

In this, the final stage, the 'abd may be said to be re-incarnated. He has died to himself, and lives in the life of God. There is no re-incarnation with the *Ṣūfī*, in the sense of God taking on flesh and appearing among mankind for their reformation, like in the case of Sri Krishna, who is reported to have said :

*Chu ahwāl-i-dunyā bi gardad khasay
Numāyim khud ra bi shakli kasay.*

When the affairs of the world become rotten,
I shew myself in the semblance of somebody.

Here, it is the *sālik* that transforms himself mentally, morally and spiritually into another character ; so much so, that his essence, attributes and action become the Essence, attributes, and actions of God.¹ He "is born again, not of corruptible seed, but of

1. 1 Peter, Chap. I—23.

uncorruptible, by the word of God, which liveth and abideth for ever." *Gulshan-i-Rāz* says : (lines 348-49).

Baqā-i-yabād wu bad az fana baz

Rawad anjami wu digar bi aghaz

Shariat ra shaari khish sazaḍ

Tariqat ra wi sari khish sazaḍ.

He finds life after dying to self and again

He runs another course, from his end to his beginning.

He makes the law his upper garment

But know very truth is the station of his nature.

In the journeys on the upward arc, (*safar-il-allah* and *safar-fillah*), God is the mirror of *sālik*. The mirror, in the intensification of gazing, vanishes from view (*i.e.*) gets hidden; and the *salik* sees his self, and works up his way. In the subsequent downward journey (*safar-billah*) from *Waḥdat* to the stage of man, the *sālik* becomes the mirror and vanishes, and God alone remains. In *safar-fillah*, the attributes of *sālik* disappear, and the attributes (*ergo*, *asmā'*) of God alone remain; the *sālik* works himself up in the attributes of God; the *ṣifāt* of 'abd are the *ṣifāt* of God in limitation:

Sufi na shawad safi ta dar na kashad jami

Bisyar safar bayad ta pukhta shawad kami

Sūfi does not become pure till he has drunk of the cup

Much journeying is required for the unripe one to become ripe.

God has, of His own accord, as it were, become accustomed to such limitations, and finds it against

His will to throw them off. The *sālik* endeavours to throw off these limitations, and become absolute. The limitations cover God's absolutism, who estranges Himself from Himself. In this stage, the *sālik* retains only the most absolutely necessary *farḍ* and *sunnat* and discards even benevolences; as Shāh Muḥīyyud-dīn Ṣāhib of Vellore ¹ and Saiyed Muḥammad Makhdūm bin 'Abdul Nabī Savi ² have remarked.

When the *Sālik* has accustomed himself to absolutism, he reverts to limitations in this *Safar-billah* and becomes *Musāwī-ut-ṭarafain* (*i.e.*, equipoised between two extreme distances and forces); to whom creation is no veil from the Creator, and *vice versa*; and to whom necessary existence and possible existence are equal; and who has by the aid of *Fikr*, discovered the Ḥaḍrat-i-Khamsa, and their details in his individuality, and become the perfect man. This is the stage in which *auliyyā'* and Prophets take their stand.

When the *sālik* after *mujāhada*, enters upon the stage of *mukāshafa*, he meets with photisms, epiphanies or *tajallīyyāt*. A *tajallī* means a disclosure, an opening out of certain mysteries. It is the manifestation of *Dhāt* without the instrumentality of *Shuyūn-āt*, *asmā'*, attributes and hypostases. The first is the sphere of colours; these are Satanic, *i.e.*, that in which the *Sālik's* *nafs* predominates. Mr. Meyer calls them hypnagogic and hypnopomic illusious. These are vivid illusions of sight or sound, "faces in the dark", etc. They may be remnants of the impressions

1. *Jawāhir-us-Sulūh*, p. 141.

2. *Risāla-i-Ḥayāt-i-Jan* (unpublished).

of light on the retina in one or more of its seven primary colours, after the eyes are closed, or the impressions of a dawning light, when sleep is departing; or they may be the work of an imagining brain—True photisms are, however, reflections from '*Ālam-i-mithāl* (Veridical thought-world, which is a world of colours). The last sphere is a colourless region, or as the Qur'ān puts it, "With God, there is no morning or evening," (*Ma indillahi subh-un wa la masa un*). Abū Sa'īd Abul-Khayr (ob. 1049 A.D.) has divided Illuminations into three kinds. First *burūq*. These are flashes of lightning (forked lightning) which leave appearances of stars behind. Then *Lawāmiḥ* which may be compared to sheet-lightning; it is like the light of the Sun falling on the surface of transparent water. The third is *Lawayah*; it is compared to a shining lamp (*sirājan munīran*). The sulūk of the Patriarch Abraham is borne out by the Qur'ān (*Sūra An'ām*, *Rukū* 9). The story that Abraham was brought up in a cavern; and at the end of three years brought out of it, is only an idea of the commentators; and similarly no more importance is to be attached to the story, that he made the remarks in his sixteenth or fortieth year as maintained by Maimonides and R. Abraham Zucuc;¹ or that he made them by way of argument to convince the idolators amongst whom he lived, as observed by Muslim commentators. The fact is that the remarks refer to the sulūk of the Patriarch. When he progressed in his sulūk, he saw a star in the dark recesses of his heart; and said: "This is my Lord," (*Haza*

1. See Sale's Note on *Sūra A'nām*.

rabbī);¹ and when it set, he said: "I do not like that which sets." (*Lā yuḥibb-ul-āfilin*). He saw the Moon rising and setting; and so also the Sun rising and setting, and made the same remarks. His conclusion was: "I turn my face towards the Lord who created the heaven and the earth; I am a unitarian and not a mushrik," *Inni wajjahtu wujhiya lil-lazi fataras samawāti wal arḍ hanīfan wa mā anā min-al-mushrikīn*).

Shaykh Aḥmad, the Mujaddid of the 11th century has, according to the progress of his *sālik* in the upward course, seen different colours at different stages. He, a Naqsbandī mystic, is the discoverer of six positions in the part of man's body between the neck and the navel, which he has called the six subtleties (*Latāyif-i-Sitta*), one encircling the other, much after the manner of Kundalini of Patanjali. The colour of *qalb* is yellow; of *soul*, red; of *ser*, white; of *khafi*, black; and of *ikfa*, green. It may be noted that these stages are according to the stages given in the doubtful Ḥadīth mentioned in the *Iḥyā-ul-'Ulūm* of Ghazzālī, viz., that in the body of man, there is a lump of flesh; in this lump, there is *qalb* or mind; in mind, reason; in reason, *fawad*; in *fawad*, there is *khalfi*, and in *khalfi*, there is "I." *Ina fi jasadī ibn adama la muzghatun wa fi muzgatin qalbun, wa fi qalbīn aqlun, wa fi aqlun, fawad wa fi fawad khafi wa fi khafi serrun wa fi serrun ana*) Some say that the colour of *nafs* is blue, and of *rūḥ*, ochre. When the *nafs* entirely disappears, whiteness over-

1. *Baḥr-ul-Ma'ani* (19th letter on the 'Mystery of Kufr') by Saiyid Muḥammad Husayni.

shadows. The colour of soul often becomes green, the last stage is colourlessness, "everything disappearing, and leaving the sālik in a state of fana, the Transcendental wonder—spoken of, by Tennyson, which the Ṣūfis call 'Ālam-i-Ḥayrat. (There is no morning or evening with God, *vide* p. 100 *ante*). The colour of the cloth, specially the head dress, is indicative of the stage of the pilgrim's journey, *e.g.*, if this cloth is of ochre colour, it means that his sulūk has reached the stage of *rūḥ*.

Chapter VIII

THE FUTURE STATE OF MAN

In his "Principles of Sociology," Herbert Spencer, one of the deepest thinkers of the modern times, develops the idea, "that it is the dream that has given birth to the idea of a future life in the primitive man. In a dream, the primitive man saw that he had been elsewhere; and so necessarily thought that he had two individualities; one of which left the other, and presently came back; and thus he had double existence like many other things. Somnambulism serves to confirm this interpretation."

Saiyed Amīr 'Alī, a Muslim exponent of Islam to the English-speaking public, thinks that that "a more careful examination of the facts, however, connected with the infancy of races and tribes, leads us to the conclusion that the conception of a future existence is also the result of the natural development of the human mind."¹ The life after death is considered to be a mere continuation of life on the earth, a sort of Scandinavian Valhalla, in which the battles of life are fought over again, and the warrior drinks out of the skulls of his enemies.

Up to the time of Daniel and Ezekiel, the wandering Israelites of Moses had their punishment meted out to them, only in this earthly life; the idea of Sheol was not well developed. Gehenna was only a rubbish depot infested with reptiles under the walls

1. *The Spirit of Islam*, p. 381.

of Jerusalem; which was now and then burnt down. Hades, the intermediate stage (Barzakh), found prominence in subsequent years; for we are told in the Acts of the Apostles, that Christ descended into hell (Hades). The Aryans had developed the idea of a future life more systematically. The Zoroastrian had his *Hurān-i-Behisht*, and *Chinvat pretu* (the Bridge of the Gatherer); and the Jewish Talmud inculcated the severity of punishment in Hell.

Amīr 'Alī, therefore, says that the faith of Muḥammad was eclectic.¹

*Gar hameen maktab ast o aein mulla
Kar-i-tiflan tamam khahad shud.*

If thus is the school, and this the teacher
It is all over with the children.

He, however, throws a glimmering ray of hope, in as much "the joys and pains are entirely subjective; the description of these being only beautiful imageries."

With the Ṣūfī, whose mind's eye (*oculus cardis*) is opened, the future life instead being of such stuff as dreams are made of, is the real and tangible world; and life on the earth is a dream; for the Prophet has said "*Al-nasu niyamun fa iza matu intabahu*" (People are asleep, when they die, they awake).

This world is a projection from the next world; and will be reabsorbed into it.

*Haq bi jan andar nihano-jan bi dil andar nihan
Ai nihan andar nihan, andar nihan, andar nihan*

1. *The Spirit of Islam*, p. 398.

*Acin chunin ramzi ayan khud bi nashan o bi guman
Ay jahan andar, jahan andar, jahan andar jahan*

The truth is hidden in life, and life is hidden in
mind

O "hidden" within "hidden," within "hidden."
The mystery is plain, itself without sign or
symbol

O world, within world, within world, within world.

The Qur'ān says : "On that day, this earth will be
changed into another earth," *Youma tabad-dual ard
ghairul ard*.¹ In his Revelations, St. John, the Divine,
has said, "And I saw a new heaven and a new earth :
for the first heaven and the first earth were passed
away, and then there was no more sea."² Some refer
the above Quranic verse to the last Day, but as³ this
Day extends over a period of fifty thousand years, it
obviously refers to the period that elapses between
death and resurrection, *i.e.*, to the duration of the
mithāl World.

When the Soul, (Rūḥ-i-Jari) travels over the
spirit world, leaving Rūḥ-i-maqim behind in the body,
and brings back its reminiscences of that world, it is
a true dream. When it is a mixture of this world and
of that, it is a Satanic dream ; and when it is a trans-
formation of the thoughts of this world, it is a Naf-
sāni dream. Dreams are the precursor of Prophetship.
Before the commencement of his mission, which last-
ed 23 years, the Prophet had true or veridical dreams
for six months. Hence true dreams are considered to
be a one-fortysixth part of Prophetship. The Prophet's
dreams were as clear as daylight ; what he saw there-

1. Sūra xiv : 49.

2. Rev. 21.

3. Sūra lxx : 4.

in actually came to pass. Some dreams are such that an interpretation (*tāwil*) has to be put on them, e g., the Patriarch Joseph dreaming that eleven stars and the Sun and the Moon bowed in worship to him. Some dreams go by their contraries, as the dreams of the Pharaoh's butler, in which he carried a basket of bread pecked by the crows.

Like Amīr 'Alī, the late Sir Saiyed Ahmad Khān too believed in dreams having only a physical basis. "Yes it is said," he says, "after some discipline (*Sulūk*) and pious life and *Mujāhada*, veils are lifted up; and the realities of nafs and Malā-i-A'lā' dawns upon the mind; but how do we know that whatever dawns on the mind is a reality and not the very thoughts of the man taking a similitude like thoughts in wakefulness. To us no other faculties are known than the nafs in man. He does not believe in 'ālam-i-mithāl. The king of Egypt had an idea based on the calculation of floods in the Nile, that there would be famine in the land; and this idea took the shape of the seven lean kine, in his dream." ¹ How the mere material vibrations in the brain-centres could generate an idea is yet an unsolved mystery with the psychologist; and it is still a greater mystery how a future event could set up such vibrations in the organ and produce a set of similitudes, which find their realizations in the future in a different shape. This explanation does not find a response in the general system of Islamic thought.

The future world is not the creation of dream stuff; it is as real as, if not more real than, this

world. The investigations of the Society for Psychical Research have considerably changed the angle of vision of scientific men. The Prophet has said, "After me Revelation (wahy) will cease; but not true dreams." (*Inqataal wahyu badī wa la ruya-i-sāliha*). In the diagram given in the chapter on the "Theory of Emanation," it has been shown that from *Ism-i-Badī* to *Jawhar-i-Haba* is the soul world; and from *Jawhar-i-Haba* down to the 'Arsh is *mithāl* world; from the 'Arsh down to the *Insān-ul-Kāmil* (Perfect man) is Causal world. The soul travelling down from *Ism-i-Badī* (which is also the reality of man—*Haqiqat-i-Insāni*) reaches *Jawhar-i-Haba*; and travelling down from *Jawhar-i-Haba* to the 'Arsh, it takes the colour of 'Ālam-i-Mithāl; and travelling further down from the 'Arsh to *Insān-ul-Kāmil*, it takes the colour of the Causal World. When the Dhāt dawns on all those, they are all annihilated; and there remains the Dhāt absolute (*Kulla man alay ha fan wa yabqa wajhu rabbika zuljalali wal ikram*). The *mithāl* body is a devolution from above, it is not, therefore, the creation of imagination or the child of a dream.

Death is a bridge that joins the beloved with the beloved. (*Al mautu jasrun yu sil-ul habiba ilal-habib*). Before the natural death, the Sūfī dies to himself. There is first *Maut-i-Aswad* (Black death). This is to suffer at the hands of others. Then *Maut-i-Ahmar* (Red death); it is to work contrary to carnal desires. Then *Maut-i-Akhzar* (Green death), which is to wear ragged clothes. Fourthly is *Maut-i-Abyad* (white death), in which one suffers starvation, as that is said to create the light of knowledge in the heart. Sa'dī

has said :

*Andarun az taam khali dar
Ta darun nur-i-marifat bini.*

Corporal death is the death of the body, wherein the ego (nafs-i-nātiqa) transfers itself to 'Ālam-i-mithbāl.

Jalāluddīn Rūmī says :

*In khayal aein ja nihan payda athar
Zin khayal an ja huwayda shud suwar.*

This thought is hidden here and its effect is obvious,

By this thought, figures are formed there.

Thoughts lead to the formation of character; one's character is the crystallization of his own thoughts. The thoughts and actions of this world take their shape in the next world.

A Ḥadīth says :

"Verily there is a market-place in the Paradise, wherein there is no buying and selling, except of the faces of men and women" (*Inna fil jannati la suqhan ma fina sharran wa baiun illa bi suratin min rijalin wa nisain*).

The author of *Risāla-i-Mursad* says that greediness takes shape as a rat in the 'ālam-i-barzakh, avarice as a pig, miserliness as a dog, pride as a cheetah, enmity as a serpent, craftiness as a fox, anger as a leopard and so on.

A Ḥadīth says : *Hushirat-un-nasu ala surati amalikum* (the resurrection of men will be according to the shapes of their actions). If personality is to survive tendencies, literary and technical, must also

survive.

The Shī'ahs and the Sūfī; believe in this. Sūra Wāqiya (lvi : 60) says, "We have fixed death for you and we are not helpless in changing your attributes and creating those attributes, of which you are not aware (*Nahnu qaddarna bainakum al-mawt wa ma nahnu bemasbuqin ala an tubdila amthalahum wa nunshiukum fi mala talamun*). Such thoughts as one thinks and harbours here, take their shape and await him there. Imām Ghazzālī has the following explanation in his "Kīmiyā'-i-Sa'ādat" "When the Nafs separates itself from the body, it bears away with it, the faculty of fancy (Wāhima); and nothing else accompanies him from the life of this world. At death, it is cognizant of separation from the body and from the world. In the grave, the thoughts that he was thinking in the world, take their shape—virtuous thoughts take happy shapes, and wicked thoughts, shapes of calamities according to what he believed in this world. Hence the real grave is this world. The first appear as paradise possessing gardens, and rivers and honey. Hence said the Prophet (peace be upon him) that grave is either a garden in the land of Paradise or a pit from the pits of hell."

The *nafs* is the last devolution of the *Tanazzulāt-i-Sitta*, and it goes by four different names, according

1. Under the heading, "Knowledge of the Future World"

Note: The faculties of the *nafs* are four in kind, Retentive faculty (*Hāfiẓa*) imagination (*Khayal*), thinking faculty (*mutasarrifa*), Fancy (*Wahm*). The centrepetal force that keeps all these together, and the common ground of their meeting is commonsense (*Hiss-i-Mushlakah*); this is the analysis of the mind according to old Psychology; it need not be here discussed in the light of modern researches. It is, however, the *Wāhima* (Fancy) that accompanies the *nafs* to the other side of the grave.

as it shows itself in four different aspects. The first is Nafs-i-Ammāra (Sūra xii: 53). This leads man to evil, thus turning him away from the path that leads to perfection. It makes him participate in the attributes of the lower creation; and if he stops short here, he cannot attain that perfection, which a creature endowed with Nafs-i-Rahmānī (Holy Ghost or Spirit) was purposed to attain. Ṣūfīs, like the Shaykh Ibn ʿArabī and Abū Muḥammad Ruzbahan explain that virtuous actions consist in killing this *Nafs*.

Nafs-i-Lawwāma (lxxv: 2) is the animus that reproaches a man who goes in evil ways. It is the conscience of the western psychologist. It is like the mirror on which the slightest breath of moisture is visible; it can so far lose its brightness under the influence of Ammāra as to be dead to all susceptibilities to good influences. "When the scale of virtue rises up, this *Nafs* will be in hell", (*wa amma man khaffit muwazinuhu fa ummuhu hawya*); the third is Nafs-i-Mulhima—the *Nafs* that is inspired (Sūra, Sabā: 2).

Wa nafsīn wa ma sawwaha

Fal hamaha fujuraha wa taqwaha

Qad aflaha man zakkaha

Wa qad khaba man dassaha.

By Soul and Him who balanced,

And breathed into it wickedness and piety,

Blessed is he who kept it pure

And undone is he who corrupted it.

The fourth is Nafs-i-Muṭmainna (Sūra Fajr: 27)—the *Nafs* that has found rest in God. It has been addressed thus "O *Nafs* which hath found rest in God, turn back to thy Lord. He is pleased with

thee ; and thou are pleased with him. Mingle with my servants and enter into my pāradise.”

According to the nature of the predominating faculty, the *nafs* itself is in heaven or in hell. As a *Nafs* cannot be wholly good or wholly bad, there are gradations of heaven and hell. Those who purify themselves (as gold from alloy in the heat of furnace) enter the paradise, for which they become fit. The different kinds of heaven and hell are according to the thoughts (which, of course, precede action), that a man had thought and harboured.

The first is Jannat-us-Salam, in which a man's actions take shape, and give him happiness. They take the form of hūrān-i-behisht, and rivers of milk and honey ; for he had these in view in doing good actions ; or in other words, his thoughts take beautiful shapes ; and he enjoys the happiness of possessing Divine knowledge and perfect faith ; for milk is a symbol of the former ; and faith of the latter.

The second is Jannat-ūi-Makasib. It is also called Jannat-us-swar (Jannat of thoughts) ; to this he attains, when he has had good expectations from his Maker. “I am near the fancy of my creature, let him entertain favourable hope from me (*Ana inda zanni abdi bi, fa yazunna bi ma sha*). A Ḥadith related by Abū Hurayra says : “Good actions take beautiful shapes, and accompany the departed”¹ (*Al amalu yat-taka ma al mayyiti fil qabri fi ahsani suratin*).

The third is Jannat-ul-Mawāhib. God's name is Wahhāb, the bestower of gifts without consideration—“without value received.” This is God's bles-

sings, to which people of every creed and faith will be admitted, for God has said: "My Mercy encircles everything" (*Rahmati wasaat kulla shayin*).¹ His Mercy is not focussed on good works alone of His creatures.

The Fourth—Jannatul-Istihqāq. As its name implies, it is for those who by their actions, by religious discipline, have earned merit, for God's name is 'Ādil (the Just). The Fifth is for those who have obtained gnosis of God, and who annihilated themselves in Him, and who have observed the beauty of His Creation. It is called Jannat-ul-Firdaus. The Sixth is for those who observed in this world the manifestations of His names; and they are admitted to Jannat-ul-Fazīlat. These are auliya (the Saints). The Seventh is Jannat-us-Şifāt—intended for Prophets and great saints; and the last is Jannat-udh-Dhāt. It is also called Muqām-i-Maḥmūd, in which is the beatific vision or cosmic consciousness reserved for the Prophet alone; from this station he will plead for the "Salvation" of humanity. "In this state, individuality itself seems to dissolve and fade away into boundless being, and thus it is not a confused state, but the clearest, the surest of the surest, utterly beyond words. The loss of personality, as it were, being no extinction but only true life."² This is the transcendental wonder (*'ālam-i-hayrat*), to which Alfred Tennyson has referred. In consciousness, a centre appeared; and it became the point of devolution; this centre now dissolves itself, and becomes

1. Chap. lxxxix : 27.

2. Tennyson quoted in W. Jame's *The Varieties of Religious Experiences*, p. 384.

the entire consciousness, which cannot bear the stain of sin. There are thus eight heavens, the highest is the heaven of Dhāt, and the rest are those of *asmā'-i-jamālī* (Beautiful names). But there are only seven hells which are manifestations of seven of His *asmā'-i-jalālī* (names of glory). There is no hell corresponding to *Jannat-udh-Dhāt*.¹ for God's names are *Rahīmān* (one who is merciful to all without distinction) and *Rahīm* (merciful towards those who deserve mercy); and not *Ghaḍban* and *Ghaḍub* (Merciless in general, or Merciless in particular). Mercy and not anger is God's personal attribute (*Ṣifat-i-Dhātī*).

God created the light of Muḥammad (also called *Yaqūt-i-Bayda*—the white Chrysolite) by his names (*asmā'*) *Badī* (the creator) and *Qādir* (the powerful); and looked at it by the sight of the names of *Man-nān* (the bestower of blessings) and *Qahār* (the Wrathful). That light broke into two; the right hand side became *Jannat* (heaven) and the left hand side, *Dūzakh* (hell). His name *Qahār* brought the hell into existence; the secret of creation of this latter was to manifest His name of *Ghāfir* (The Pardoner).

God's creation of the world is a manifestation of His mercy and not anger; for the world had never sinned before. Hence in His hell, comfort will appear for His Creatures. Shaykh Akbar derives the word '*adhāb* (torment,) from '*azb* (relish); for, from that torment, comfort will come; the fish is for water, and salamander for fire. These cannot change places. They are comfortable in their own elements. It is like scratching-to-bleediness of body to a man who

1. *Ibrāhīm Gazūr-i Iṣṣāhī, Kitāb-ul-Tasawwuf* (unpublished).

is suffering from itch. Therein he finds his comfort

In hell, the names that are manifest are :

1. Muntaqim (The Avenger). Dūzakh, the manifestation of this name—is for those who have taken away the rights of others and oppressed them.

2. ‘Ādil (One who is Just. (Jahīm is the manifestation of this name, and is for those who have unjustly taken away the property of others.

3. Shadid (One who is severe). ‘Usra, the manifestation, is for misers, the envious, harbourers of revenge; lust-worshippers.

4. Ghaḍab (One who is wrathfull). Hāwiya is for hypocrites, liars, etc.

5. Muḍil (Leading astray). Saqar is for the proud, the haughty.

6. Dhil-Batsh (Hard-compressing). Sair is for the crafty, the apostates.

7. Zul‘iqāb (One who torments). Jahannam is the manifestation of this name. It is for *mushriks*, those who join partners with God.

Are heaven and hell local? or are they mere state of existence for the departed souls, created by their own thoughts. This world is a projection of God’s thoughts, according to Jīlī, *khyālun fil khayālīn fil khayāl* (thought within thought within thought); but you see it very material; the Intermediate State is a projection of man’s thoughts *quo* God’s thoughts; and it is material in that sense. The projection or appearances will dissolve leaving the reality as it is.

Dr. Browne in his *Literary History of Persia* (Vol. II, p. 498) says: “That he (Shaykh-Muḥṣiy-uddīn) believed in the value of dreams, and in man’s power

to render them veridical by his own. It behoves God's servant to employ will to produce concentration in his dreams, so that he may obtain control over his imagination; and to direct it intelligently in sleep, as he could control it, when awake. And when this concentration has accrued to a man, and becomes natural to him, he discovers fruit thereof in the Intermediate State (Al-Barzakh) and profits thereby: wherefore let man exert himself to acquire this state, for by God's permission it profiteth him greatly." They are therefore conditions as much as the Universe in a condition of Divine thoughts. As a man soweth, so doth he reap. This world is the harvest ground for the next; or as a Ḥadīth puts it: "*Ad-dunyā muzra-tul ākhira.*" It may be said that heaven or hell is the personal thought of each man. While it is the result of personal thoughts, it is as expansive as the whole thought itself.¹ "In my Father's house, there are many mansions," said Jesus Christ. A description of the twelve heavens is given in Revi. 21—16. Each man's heaven or hell is, therefore, the result of his own thought, while it is situated in a background and surrounded by an all pervading atmosphere of similar kind. Imām Abū Sa'īd Salmī says: The Prophet had a dream, in which he entered into a Paradise, in which was Ramiza, the wife of Abū Ṭalḥa. He heard the footsteps of somebody, and asked who it was. They said it was Bilāl. He again saw a magnificent palace in the Paradise, wherein a river was flowing, and asked whose it was. They said it was 'Umar's. The Prophet intended to enter, but became shy. When 'Umar

1. St. John, 14 2.

heard this, he wept and said: "O Prophet, is there strangeness between you and me." This shows how far the background is common; and how also each creature reaps the fruits of his own actions.¹

The question arises, whether the dead retain their awareness. The Qur'ān (Āl-i-'Imrān) says: "Do not consider those dead who have sacrificed their lives in the way of God; they are alive and derive their subsistence from God. Surely God does not leave to waste the good works of the faithful,"² (*La taḥi abanna al-lazina qutilu fi sabilillahi amwātan bal ahyawun inda rabbihim yurzaqun. In Allaha la yuzia ajral muminin*). After the battle of Badr, the Prophet (peace be upon him) called out to each and every one of the dead of the non-Muslims by name. So it was understood, that they heard the call. Again the Qur'ān says³ "You cannot make the dead hear, and the deaf do not hear your call," (*Innaka lā tusme-u!-mawta wa lā tusmeul summa-ad-du'ā*). It may be that the spiritually dead and deaf cannot hear; but the comparison clearly implies that the corporeally dead and deaf also do not hear. The conclusion is that an effective voice alone could make itself heard as in the case of the witch of Endor; who had called up Samuel out of his grave, whereas an ordinary voice could not have this effect⁴ Christ also preached to the spirits in hell or the bottomless pit, mentioned in Revi. Chap. 20.⁵ A

1. *Shay-i-Barzakh*, Chap. 73 under the heading "the Prophet's dreams."

2. Sūra Āl-i-'Imrān (iii. 169).

3. Sūra Rūm (xxx. 52).

4. Samuel, Chap. 28-12 6.

5. St. Peter. 3-19

man of this world engrossed in some affair does not hear the voice of a caller ; but when, at leisure, he hears the same. Abū Dīna has related a Ḥadīth on the authority of Sa'd bin Jābir that, "When a man dies, his departed relatives come to him and talk to him about the people on the earth." ¹

"The souls of the departed Muminin live in the crops of green birds, which fly about among the green trees of the Paradise" so relates 'Abdulla ibn Mas'ūd. This puts them on a par with the angels, who are able to fly about.

Shāh Wallīyullah Ṣāhib of Delhi (ob. 1176 A H.) who belonged to the Naqshbandiyyah Order of Ṣūfis says in his 'Ḥujjat-ul-Bāligha' that the 'Ālam-i-Mithāl takes any shape it likes. Things take their shape in that world before they appear here. He bases his arguments on the following Ḥadīthes :

- (a) Sūra Baqra and Āli-'Imrān will appear in the shape of two clouds, between two convoys of birds and will plead for those who had read them.
- (b) Good and Evil will take shape, and appear before people. Good will bring glad tidings, and evil will envelope those who had committed it.
- (c) The world will appear in the shape of an old woman with rugged hair, blue eyes and a haggard face.
- (d) Do you see things which I see? I see showers of mischief done by you, falling in the back-yards of your houses.

- (e) Heaven and hell took shape before me. I saw them between myself and the Qibla wall, and stretched out my hand to pluck a bunch from heaven, and receded from the heat of hell.
- (f) Death will take the shape of a ram on the day of judgment, and will be sacrificed between the heaven and hell.
- (g) An angel of God appeared in shape before Maryam (Mary).
- (h) Gabriel used to appear in a body before the Prophet who talked to him, but the surrounding people could not see him.
- (i) The works of the dead appear in a shape before them.

Shāh Ṣāhib says, "That three courses are left to us to understand these Ḥadīthes. Their literal meaning is to be taken; in which case, we have to confess to the existence of a world which we have spoken about. The great historian and traditionist, Sayūṭī, believes in the veridical existence of this supersensuous world. 'Abdulla ibn Mas'ūd believes in its falsidical existence (*i.e.*,) these things are not externally existent, but appear so to the seer. There is the third school which says that these statements have a different meaning from what is literally attached to them. These are brought in, merely as illustrations." The Shāh Ṣāhib further says: "that at death, *nafs-i-nāfiqa* or the soul does not entirely leave matter." The *Nafs* sticks to *Nusma*; it is dissolved in the matter of *Nusma*. This *Nusma* is perhaps the ectoplasm, spoken of by Sir Oliver Lodge, "Exudation of

a strange white evanescent dough-like substance, which has been photographed by scientific enquirers in different stages of evolution, and which shapes itself into parts or whole of the body, beginning in a putty-like mould, and ending in a semblance. This is the spiritual body spoken of by St. Paul, a body that contained the Spirit and yet was distinct from the ordinary body."¹

‘Ālam-i-mithāl lends itself to the *Nusma*; and a body of light appears. The Qur’ān says: “Do not consider those dead who have sacrificed their lives in the way of God. They are alive. They derive their subsistence from their Lord; and they are kept protected by His Mercy.” Those who sacrificed their lives as martyrs, are fed with the substance provided by the Lord; and those of the non-elemental world, who are fond of a bodily shape, attempt to express themselves in that shape. There is a tendency in the ‘Ālam-i-Mithāl which conjoins with the *Nusma* to assume a luminous body; those who had a desire for food help themselves with the food offered to them and their desire is satisfied. Some have mischievous tendencies and rotten tastes; and they clothe themselves in dark dresses; suitable to the stages of *nafs*, and they do not sever themselves from their bodies in thought. When their body is ill-treated, they think they have been ill-treated. Shāh Waliyullah Ṣaḥib is also a believer in a world which is between *Mithāl* and the causal world, and which he calls *Barzakh*: the seeing of angels, revelation, Mi’rāj, heaven, etc., all take place in that world. Regarding angels taking

1. *Mystical Message*, p. 79 and 109.

shapes—this takes place in a world which is the effect of the mixture of *Mithāl* and *Shahādat*; and this is the reason why angels appear to some and do not appear to others. Regarding *Mi'rāj* (or the Prophet's Night Journey), such things happened to the Prophet's body in a state of wakefulness; but in that world which is between and betwixt *Mithāl* and *Shahādat*, and which is the borderland between the two.

The Prophets Ezekial and Moses have had the same experiences; and so also the *Auliya* (Saints) have them.

In fine, after all these wanderings through *Mithāl*, *Arwāḥ*, and *Asmā'*, one returns to the *ism*, of which he was a manifestation, (whether *Jalālī* or *Jamālī*); and the *Musamma* (the named) alone remains, or as "Gulshan-i-Rāz" puts it :

*Kaz aan dar amad ʿwwal ham bi dar shud,
Agar chi dar maad az dar bi dar shud.*

He enters the door from which he emerged,
Although in his travel, he went from door to door.
Only that he should realize this in his *sulūk* !

Chapter IX

THE FIVE PILLARS OF ISLAM

The tabernacle of Islam raises its head on the pole-staff of the formula, "There is no god, but God and Muḥammad is the Prophet of God." (*La-ilaha il'-allah Muḥammad-Rasulullah*). This tabernacle consists of four inner Courts, one within the other and a sanctuary, "Let them make me a sanctuary, that I may dwell among them."¹ Thus spake the Lord unto Moses. The first Court is the *Shari'at*, into which one has to step, when one's goal is the sanctuary. "There is none worthy of worship except God." (*La ma'buda ill'-allah*) Muḥammad is the sent messenger of God. This is the Court of ceremonialism. Then one enters the second enclosure : this shows that the pilgrim has the intention of advancing in a particular direction, that he is bent upon advancing towards the sanctuary. This is the *Tariqat* (the way) ; Christ himself has referred to this stage, when he said : "I am the way, the truth and the life ; no man cometh unto the Father, but through me."² When he enters upon *Tariqat* or *Sulūk* (the pilgrim's path), he does not leave his *Shari'at* behind ; for as "*Gulshan i-Rāz*" says (line 350) :

Shari'at ra shar-i-khis-sazad
Tariqat ra visar-i-khis sazad.

He makes the law his upper garment
But know very truth is the station of his nature.

1. Exo. 25—8.

2. John, 14, 6.

Ṭarīqat simply says: "None is the destination, but God (*La-muqsudu-il-allaḥ*), and Muḥammad is the manifestation of the Light of God." A Ḥadīth says: "I am from the Light of God and all things are from my light." (*Ana min nurillahi wa kullu shayin min nuri*). You are then admitted into the third enclosure. There you find none existing but God himself (*La Mawjudu ill-allah*) and that Muḥammad exists by the existence of God. Then you enter the sanctuary, and there you see none other than God Himself (*La Mushhudu ill-allah*). God Himself is self-evident in His work. The Nirguna is self-evident in Sarguna. The Nirguna, the Colourless, evidences Himself in His limitations. God is God without limitation and is 'abd within limitations, and Muḥammad is the reality of Himself in his first cognizance of Himself. The remaining four pillars of Islam are the Ṣalāt, (Persian: Namāz), Saum (Persian: Rūza), Zakāt (charitable contribution), and Ḥajj (the annual pilgrimage to Mecca).

SALAT

The obvious or external object of Ṣalāt (Namāz or ritual prayer) is to make oneself disposed towards goodness. "Read your prayers at the joining times of the day and night, and the early part of the night. Good works make sins disappear" (*Aqimis ṣalāta tarra fayin nahar wa zulfan min-al-layl. 'In al-hasanatu yuzhabnas sayyial*);¹ this is the exoteric object of Namāz; the esoteric object is the ascent of the believer in his journey upwards (*As ṣalātu mi'raj ul mumīnīn*). When one stands for his prayers, he begins by saying "Certainly I direct my face or attention

1. Sūra xi 12.

towards the One who has created the Heaven and the Earth; and we are not of those who join other gods with God (*Inni wajhatu wajhiya lil-lazi fataras sam-awāti-wal arḍa ḥanīfan wa ma ana minal-mushrikīn*). Here the four stages mentioned above are traceable. "I direct my attention to God" shows the object of Worship. This is *Sharī'at* (none worthy of worship except God) "Who created the Heaven and the earth." This shows the course adopted by the worshipper. The goal to be reached is God (*La Maqsūd-ill allah*).—*Ḥanīfan*, "We are unitarians." The worshipper realizes that none exists other than God. Then he says: "We are not of the mushriks" i.e., he sees that God alone exists and none else (*La Mushhud*). Thus the very introduction leads the worshipper through all the four stages. After this, he raises his hands up to the lobes of the ear, in as much as to say, "I have left behind all other than God." His hands are empty; when he makes his *nīyat* (intention) to say the prayer of a particular time or kind and begins, "In the name of Allah the Raḥmān, the Raḥīm." Allah is a conglomerate name, an aggregate of all His conceivable names. Then the worshipper descends lower, and becomes more specific and calls him Raḥmān, one who is the sustainer of all His creation, who bestows His gifts on all alike—the saint and the sinner; who sends down His rain on the garden or on the desert land. The worshipper then descends still lower, and calls Him, Raḥīm—one who leaves nobody without his earned recompense; who bestows His gifts and blessings on those who have worked for them. The worshipper is thus absorbed

in himself and calls upon His Maker. Then God answers him in first three lines of the *opening Sūra*. The answer is, of course, from the mouth of the worshipper himself. The *Sūra Fātiḥa* repeated by the worshipper runs as follows:

“Praise be to God—the supporter of the worlds; the Raḥmām and Raḥīm, the controller of the affairs of the worlds. Thee do we worship, and of Thee we crave assistance. Direct us in the right way—the way of those on whom Thou hast poured down Thy blessings, and not of those, against whom Thou art incensed nor of those who have gone astray.”

God utters His own praise: “He is the supporter of the World (Raḥmān); and Raḥīm—the Recompenser of those who deserve recompense. Then He is the King of the day of judgement, i.e., He keeps the balance even, between the counteracting and contradicting forces of the world. Hearing this answer from God, the *‘abd* expresses himself in the succeeding four lines: “Thee do we worship,” etc. So really this *sūra* is a conversation between God and *‘abd* and is sealed by the word “Amen.” Then one small *sūra* or two long verses of a *sūra* are conjoined with this. This posture in the prayer is like the rendering of the accounts on the day of judgment. Then the worshipper bends horizontally. This is as if he prays to God in the stage of the lower animals; while standing he was praying as a man, like a slave before his master or servitor in the King’s *darbar*. In this bending posture, he feels as if his back is bent down with the load of his sins and then repeats *Subhana Rabbiyal ‘Azīm* thrice (Pure is my Great

Lord). Then he rises up from this posture saying: "God has heard my praises" (*Sami allahu-liman ḥamida*). If the prayer is behind the Imām, the *Muqładīs* (the followers) add *Rabbana wa lakal-hamd*). Then the worshipper bends down and then prostrates himself. Now *Sajdah* (prostration) means that the worshipper is in the posture of the lowest creature (the creeping animal), that he has left the whole world and his own individuality behind, and kisses the dust at the door of his Maker; the dust cleanses him from his sins. Now he repeats, "Pure is the Most Elevated Lord" (*Subhāna Rabbiyal-'Ala*), i e, My Lord is above all praises. After his first *Sajdah*, which is the *Sajdah* directed by the inspiration of God, he goes down into another *Sajdah*, which is the *Sajdah* of thanksgiving. After repeating the same genuflections, he sits down (*Qa'da*). In the first sitting, he repeats the *Tashahud* (or *Attahīyyāt*) in a two *rak'at namāz*, and *Tashahud* with *darūd* and *du'ā* in a four *rak'at namāz*. The sitting posture thus assumed, indicates that from the posture of a man standing, the worshipper has descended to that of the lower animal (bending); and from the position of the lower animal, he assumes that of the creeping animal (prostration); and then from the latter, he descends to the mineral kingdom (sitting); thus the worshipper worships his Maker in all the postures conceivable of created forms; and also in all the conceivable postures that he himself assumes for all practical purposes of daily life. Standing before his Maker, he has performed all the obeisances; he has now received orders to sit, just as a King grants permis-

sion to his servitor. When the servitor sits down in the dūrbār, he has to say what presents he has brought with him; the worshipper then says: "All good and pure things and praises are for Thee, O Lord," *Attahīyyat-u-lilahi was-salawatu wat ṭayubat*). To which the Lord says: "Peace to thee, O Prophet" (*Was salamu alayka ya ayyuhan Nabīyyu*). The worshipper says: "Peace on all of us and on all worshippers." *Was-salām-u-'alaynā wa 'ala 'ibadihis ṣālihīn*); and then I bear witness that there is none else to be worshipped but God and Muḥammad is His 'abd and messenger," (*Ashhadu an lā ilaha illa-allahu wa ashhadu anna Muḥammadan rasūlullah*). This is the chorus in which all creation joins with the worshipper in reciting the praises of the Lord. It may be remembered that Ṣalāt was instituted in *Mi'rāj* (the Elevation of the Prophet to the presence of God, called the Night Journey). Gabriel who had accompanied him in the journey stopped short at the Great Fig Tree (*Sidrat-ul Muntahā*), i.e., Reason could not soar beyond the tree of life. The Prophet himself had to progress into that non-spatial, region (*Wara-ul-Wa'a*). When he reached there, he had the injunction: "Sit down my beloved and utter my praises," (*Ijlis ya ḥabībī wa khul sanai*) The Prophet replied: "Why do I sit down." The answer was: "God is saying His own Namāz." The Prophet sits down and says the *Attahīyyāt* (described above). This is repeated by the worshipper in all prayers in the manner described above. Ṣalāt is thus the ascent of the believer; and the heart of the true worshipper is filled with light, of which outsiders

can have no conception. There are five ṣalāts to which minor ṣalāts are added. There is, however, an injunction to observe the middle prayer carefully (*Hafizu salat al wusta*). Commentators refer this to the midday prayer (Zuhr prayer); for in this busy part of the day, people are apt to overlook it. This may, however, be the constant contemplation of God in daily life, dependant on the out-going and incoming breath. The chief point to be secured and laid stress upon, in Namāz, is concentration of Mind (*Huzūr-i-Qalb*), according to a Ḥadīth related by 'Uqba ibn 'Umar (*Mishkāt* p. 31) In the several genuflections, this may be lost sight of. To secure this, it is enjoined that the worshipper should deliberately and determinately attend to each and every word and each and every action that proceeds from him. If he says: "Holy is my Lord" (*Subhāna kalla hu*), he must concentrate his attention on the meaning or at least on the words that proceed from him and so on. Thus if he diverts his mind in one particular channel, it is not carried away in another. According to a Ḥadīth related by Anas (*Mishkāt*, p. 83), he is to fix his attention on the point on the ground, which his forehead has to touch in prostration (*Sajdah*). These are the means to secure concentration in the ordinary Ṣalāt. The devotees of several orders of Sūfis have, however, devised various practices for securing concentration in contemplation which will be dealt with separately.

SAWM OR RUZA

Rūza is the third pillar of the building of Islam.

Sawm literally means "to keep closed." The same reasons are given in the first instance to keep fasts in the month of Ramaḍān as for saying the prayers, *i.e.*, you will be kept back from several sins *Laa'la kum tuflahun*).¹ In fasting, man shows the qualities of angels, who neither eat nor drink, neither marry nor are given in marriage. "Fasting is for me and I give its recompense." (*As sawm li wi-ana ajiuhu*). In fasting, 'abd attains the attribute of God who neither eats nor drinks and whose name is Ṣamad (Allah-us Ṣamad).

ZAKĀT

This is giving away one-fortieth part of what you possess, under certain conditions, when your savings are 52½ Rupees at the end of one complete year, which is called *Hawl-ul-hawl*. In a Ḥadīth-i-Qudsī² related in connection with David's query, "what were Thou, O Lord before the creation", it is said, "I was a hidden treasure, I loved to be known, so that I created the world to become known." God has thus distributed His treasure, and so his 'abd also distributes his treasure; thus entitling himself to the possession of one attribute of God; in fact, becoming a manifestation of one of His names. The same essence is manifest in all forms. The limited Dhāts or Essences recognize their identity with one another in manifestation, and distribute their attributes amongst one another. "Verily, saith God," says a Ḥadīth. "I became ill,

1. Baqara, 23.

2. Ḥadīth-i-Qudsī is a revelation in the Prophet's own words; whereas the Qur'ān consists of the very words of God. This is the view of those who believe in Kalām-i-Lafzī, *i.e.*, the Qur'ān as uncreated and eternal like Imām Hambal.

why didst thou not enquire after me, I became hungry, why didst thou not feed me, I begged of thee, why didst thou not give me, etc.” (*Inallaha yakulu mariztu, falam tu idni, rusitu falam tut imni wa saaltuka falam-tu-itni, etc.*)

HAJJ

This is the annual pilgrimage to Mecca—the making of seven circumambulations around the Black Stone (Hajr-ul-Aswad) and performing other ceremonies, the details of which are given in all ordinary books of Ordinances. Sir Sayyid Aḥmad Khān thinks that this was the attempt to keep intact the method of the worship of Abraham. He jocularly puts it, (though jocularity is out of the question in serious matters)¹ “Spending a few days in the same barbarous condition, which were in vogue in the time of the old grandfather creates a deep effect on the mind, of the love of God, and creates a sentimentalism in the minds of plain people” and adds, “There is no religious foundation for the killing of animals in sacrifice at the Hajj, to be traced in the Qur’ān. Mecca is situated in a desert, destitute of animal life, it was difficult to procure food for man in such a place. For this reason, people carried animals for food to such a place which are known as Budan and Khulayd. Those who did not carry them, had to purchase them at Mecca, kill them there and feed themselves and others. This alone appears to be the foundation of sacrifice in the Qur’ān.

In those days, an untold number of animals were

1. Tafsīr-i-Qur’ān, Vol. I, *Sūra Baqara*, 24

killed and left to be devoured by kites and jackals; this has no origin in the religion of Islam." Sir Sayyid Aḥmad, it has to be remarked, was not in for the higher truths, underlying these institutions. The seven circumambulations are, no doubt, the revival of the worship of Abraham; and Muslims follow the cult of Abraham in several respects; but it is to be remembered that this worship is performed once a year, excepting, of course, the same worship, performed at other times known as 'Umrah. But the question is why around a stone? Now the mineral kingdom is the lowest rung in the ladder of manifestation of the Divine attributes. It is the lowest emanation. The poet Mullā Jāmī says:

*Bud kull-i-jahan daru mastur
Karda dar kul bi Dhāt-i-khish zuhūr.*

The whole of the world was hidden in Him.
He descended into the whole by His Essence.

Then the next higher zuhūr was in the vegetable, then animal and then man, *i.e.*, in the Sarguna or the manifested God; from man, upwards again in the unmanifest world. The whole is put in a nutshell by Jalāluddīn Rūmī:

We have grown like grass often,
Seven hundred, and seventy bodies have we taken.
From the inorganic, we developed into the
vegetable;
Dying from the vegetable we rose to animal;
And leaving the animal, we became man.
Then what fear that death will lower us?
The next transition will make us an angel.

Then shall we rise from angels and merge in Infinity.

Now these circumambulations around the Ka'ba indicate that man realizes his true origin; and from this, he wants to rise higher and higher. That is the starting point of his life in the world. The spirit descended into clay, for its fuller manifestation. Such a recognition of his origin once in a lifetime is sufficient to give him an upward or spiritual start. The kissing of the stone brings back the same state of things to mind, though Sayid Aḥmad Khān has remarked that it indicates the goal of a circumambulation or the number of times it is done.

'Umar remarked to 'Alī: ¹ "That the Black Stone could not hurt him or benefit him; that he would not have kissed it, had he not seen the Prophet himself do so. It was a stone after all." 'Alī replied: "There is benefit in kissing it. The promises that Adam and his descendants had made are in the mouth of this stone; and the kissing of the stone is the kissing on the promises; and the Prophet had said that the stone is the right hand of God. (*Al hajarū yaminullah fil ard*)." When 'Umar heard this, he said: "Thou hast saved me, O 'Alī, from ruin." In the world of *mithāl*, this stone has a form, and the kissing of it means the revival of the promise made by man to His Maker on the day of promise (*Roz-i-Mithāq*) viz, "that when he grew out of the sodden earth, he would remember his Creator." The mineral Ḥajr-ul-Aswad has its prototype in the Mithāl World.—An

1. *Baḥrul Ma'ani* (Letters,) by Saiyed Muḥammad Ḥusayn ibn Saiyed Nāsiruddīn Ja'fārī, vide letters 2 and 3.

esoteric Ka'ba exists behind the material Ka'ba ; and this celestial prototype called Bayt-ul-Ma'mūr exists in the Fourth Heaven.

Chapter X

THE SUFI'S ASCENT

The high road to the attainment of a knowledge of God traverses over what are called the "five foundations of Islam." This road is a long one; the Şūfis have devised short methods to attain the same object. In *ṣalāt*, which is ascent to the highest stage for a Mumin, (*lā ṣalāta illa bi huḍūr il-qalb*), there can be no prayer, without concentration of thought. Man is the lowest point of devolution on the downward arc of *tanazzulāt*; he has to ascend again from this to reach the highest point. His mind is assailed from all sides by *Khawāṭir* (plural of *Khaṭra*, an affection). Unless he stills these affections, he cannot see himself reflected on the serene surface of his mind; there should be no ruffling on the surface of water for one's image to be reflected in it. Sa'dī has said :

Taammul dar ainayi dil kuni

Safai ba tadrij hasil kuni.

Observe yourself in the mirror of your heart

Get the clearness of reflection by gradual steps.

A *khaṭra* is an affection in thought that descends from *Wahdat* itself, and passes down through all the stages of *Tanazzulāt*, *Wāḥidiyyat*, *Malakūt*, *Arwāḥ*, *Amthāl* and *Shahādat*, before it crystallizes itself and finds expression in human thought; and finally appears in the material world as action and solidifies in the character of man.

Nineteen hundred years ago, there went out the

dictum "there is none good but one and that is God." If God is only good, then how can that which is reflected from Him be anything but good. As a matter of fact, the affections of our hearts are good as well as evil. In descending, the affections partake of the character of the *asmā*, through which they pass. (See the diagram in the chapter on "Emanation"). God is Hadil (guide in the right path), as well as Muzil (one leading astray); He is Muḥīyy, (the Quickener of life), as well as Mumīt (the Annihilator); He is 'Azīz (bestower of honour), as well as Mudhil (the causer of degradation). The pairs of contraries make up the manifestation of the world. God abjures thus:

*Wa nafsin wa ma swwa ha
Faalhamaha fujuraha wa taqwaha.*

By the soul and Him who balanced
And breathed into it wickedness and piety.

A Khaṭra is the illumination of God on the heart. It can but be neutral by itself. Khaṭrāt dawn upon the minds of auliyā; and they are fully absorbed or lost in them, so much as they become unconscious to their own existence, their consciousness is lost in the consciousness of God:

*'Ilm-i-Ḥaq nuqt ust wa 'ilmi Ṣūfī kat
Az wujūd-i-nuqt bashad bud-i-kat.*

(Mathnawī)

God's knowledge is a point, and 'abd's a line,
On the existence of a point depends that of a line.

When, however, the Khaṭra does not reach perfection, it becomes the Khaṭra of Māsiwāllah (i.e., of other-than-God). The first kind partakes of the character of good, and the second of evil. In Ṣawm (fast-

ing,) there is total abstention from food and drink; this is the sample of good Khaṭra, in which the idea of māsiwallah (other-than-God) is totally eschewed. Hence the reward for fasting is *As-sawmu li wa ana ajruhu* (the fasting is for Me and I am its reward.) In Sulūk (pilgrim's course) all Khaṭrāt, are to be annihilated; just as in fasting, food and drink are annihilated. When in manifestation, the Khaṭra manifests itself in desire for good action, it is called Khaṭra-i-Raḥmānī (Divine). If, however, it is a good Khaṭra, but finds no permanence in the heart, it is Khaṭra-i-Malikī (angelic). If it develops evil tendencies in the breasts of men, it is Khaṭra-i-Shayṭānī (Satanic). It is "the mischief of the whisperer who slyly withdraweth, who whispereth evil suggestions into the breasts of men" (*Sharri-il-waswas-il-Khannās, a'-ladhtywaswisu fi sudūrin nās*).¹ If, however, it fully discards all Sharī'at, and all remembrance or fear of it, it becomes Khaṭra-i-Nafsānī (of Nafs). The first two kinds are of the nature of good; and the last two are of the nature of evil. Man is composed of four elements, earth, wind, water and fire. The four Khaṭrāt correspond to these in nature. Man is to obey all Khaṭrāt, as they descend from above. Khwaja 'Abdulla Anṣārī, like Buddha, has said that all Khaṭrāt must be carried into practice, if they accord with Shara', if they conflict with it, they must be carried out only in fancy. In any case, they demand obedience. To regulate these Khaṭrāt, the Ṣūfīs have devised several *afkār* and *adhkār*; and hence have arisen their several orders.

1. Sūra Nās, cxiv : 4-5.

The Sulūk of Qādiriyyah, the order of ṣūfīs, founded by Shaykh ‘Abdul Qādir Jīlanī (561 A.H.—1165 A.D.) whose sacred shrine is at Baghdad, is divided into three stages by Maulānā Rafī‘uddīn Naqshbandī.

1. Ordinary.—The Sālik recites silently or aloud the praises of God. By this, “those who have brought faith, are taken out of darkness into light (*Il-alladhīna aamanu yukhrtj hum min al ḡulmāt il al-nūr*).

The Sālik considers that every manifestation is His. He practises *Hama ūst*.

2. Special.—This has reference to the sight on Nirguna. Whatever enters the sālik’s thought, God is free from it. It takes no cognisance of things. Objects have no reality. This is called Wilāyat-i-Wahdat-ush-Shuhūd.

3. The Most Special.—This is the sulūk of the Prophets—evacuation of the thought both of reality and non-reality. A colourless impression dawns on the mind; the impression of sameness, God being above thought. Some people were reciting the name of God vociferously in a mosque, the Prophet (peace be upon him), said: “Why are you so aloud, you are not addressing a distant God.” It is also commanded: “Read the Qur’ān slowly and deliberately (*wa rat-tilil Qurāna tartīla*). The idea in the beginning was to shut out Khwāṭir by deliberate and loud repetitions as in the case of Ḥaḍrat ‘Umar. When one has practised this, he may have recourse to zikr-i-khafī as in the case of Ḥaḍrat ‘Alī. After a man has practised himself in thus shutting out ideas by vociferous and then silent adhkār, he shuts his eyes and closes his

lips and concentrates his thoughts on the out-going and incoming breath. When the breath goes out, he thinks he says : "Lā ila ha"—he annihilates all external objects ; and when it comes in, he thinks he says "Il-lallah" (but God) : the point in his heart which is the seat of God (*Qalbul-mumin arshullahi* says a Hadith) expanding itself without limit.

The order of Naqshbandi was founded by Khwāja Bahā'uddīn (719 A.H.=1319 A.D.). The ashghāl (practices) of this order were as many as eight, or as some say, eleven. The first eight were devised by Khwāja 'Abdul Khāliq; and the last three by Khwāja Naqshband. Out of the first eight, a few are noted below :

1. *Hush-bar-dam* : Awareness on breath. This is to observe whether one's individuality is aware of the Divine Existence or has become neglectful towards it; whether the Khaṭrāt have been shut out or not. This is taking count of each in-coming and out-going breath.

2. *Nazar bar Qadam* : The appearances of different colours disturbs the mental equilibrium of the sālik. The sālik is aware of the footsteps of the Prophet in which he is travelling. The Prophet Ādam attributed action to himself; when asked why he had disobeyed, he said : "I have done an injustice to myself Thou art merciful and forgiving" (*Zalamna anfusana anta ghafūr-ur-raḥīm*). Abraham had adopted the ṣifāt of God, he was a patron of guests. Moses had found himself a *ma'dūm* (non-entity), and saw the Dhāt of God. Christ annihilated himself in ṣifāt. The "Seal of the Prophets" changed his character into the character of God; the

last stage of the descent of *khaṭrāt*. These are the stations of the great prophets; and the *sālik* sees towards what station he is treading with steady steps, and by the will of God.

3. *Safar dar watan*: Journey within one's own land. This is journeying from human to angelic attributes.

4. *Khalwat-dar-anjuman*: Solitariness in an assembly; while busy in the affairs of the world, to concentrate one's thoughts on God.

5. *Baz ghasht*: To turn one's attention towards the soul.

6. *Nigah dasht*: To shut out the affections of mind, The fakirs of this order, who go about with lighted lamps, are supposed to be noted for healing diseases by touches of hand (mesmerizing), for hypnotizing, thought-reading, and for dispelling epidemics.

The *sulūk* of Chishtiyyah. This order was founded by Khwāja Mu'īnuddīn. The devotees of this order generally practise *chilla*, i.e., they shut themselves up in a room for forty days, put themselves "on short commons" and also sleepless. They hear music. With them, music causes the ascension of *auliya* and prophets towards God. It is the ascension of the *qalb*. With them, there are no *hūrān-i-bihisht* or young slaves in Paradise, nor rivers of milk and honey; there is only the beatific vision. (*In alljannata la fihā hurun, wa la khusurun wa la labanna wa la asla wa lakhaya illa liqaullah*); an enchanting sound is the air from the breath of God (*ṣaut-ul-ḥasana rihun min nafsir-Raḥmān*). *Samā'* (music) is, however, the training ground of the beginner, as it works on thought. The adept has out-stripped thought, he is impressed

by the unlimited effect of music—the music of the spheres; the voice of the musician and of the jackdaw have an equal effect on him; or as Sa'dī has put it:

Kasani ki yazdan parastī kunand

Bī-awazi dulab musti kunand.

Those who indulge in God-worship

Get into ecstasy from the creaking of a water-wheel.

In the limited effect of music, one concerns himself with, either the flow of words, or of the sense underlying them or the art of the musician. For *samā'* three conditions are necessary—*zamān* (time), *makān* (place) and *ikhwān* (brotherhood). By time, is meant the time in which the audience is concentrated on the thought of God; by place, a secluded place from which strangers are excluded; and by brotherhood is meant the followers of the one and the same Pīr.

Besides *samā'*, the Chishtiyyah order practises *Nāṣira* and *Maḥmūda* which are practices akin to the Hindu Samathi, converging the two eyes on the tip of the nose, and then gradually carrying the point of convergence up to the middle of the forehead; or they are similar to the navel-gazers of the Middle Ages of Mount Athos in Germany. There are eighty and odd orders among the Ṣūfis; the nature of the short cuts adopted by a few has been shown; and a list of some others of them is subjoined:

Name of the order.	Name of the Founder.	Place of birth.	Date A M.
1. Alwaniyya ...	Shaykh Alwān ...	Jadda ...	149
2. Bistāmiyyah ...	Bāyazīd-i-Bistāmī ...	Jabal Bistām ...	261
3. Naqshbandiyyah ...	Khawāja Pīr Muḥammad	Qaṣr-i-ʿArifān ...	719
4. Buktasiyyah ...	Hājī Buktas ...	Khayr Shar ...	730
5. Suqtaiyyah ...	Sarri Saqti ...	Baghdad ...	295
6. Qādiriyyah ...	Shaykh 'Abdul Qādir ... Jilani	Baghdad ...	561
7. Rafā'iyyah ...	Shaykh Aḥmad Rafā'i ...	Baghdad ...	576
8. Subarwardiyyah ...	Shaykh Shabābuddīn ...	Baghdad ...	602
9. Shazliyyah ...	Abul Ḥasan ...	Mecca ...	656
10. Maulaviyyah ...	Jalāluddīn Rūmī ...	Qonia ...	672
11. Jalwatiyyah ...	Pīr Uftādī ...	Brussa ...	988
12. Jamāliyyah ...	Jamāluddīn ...	Constantinople ...	1164
13. Chishtiyyah ...	Khawāja Mu'inuddīn ..	Sistan ...	532

Chapter XI

PREDESTINATION

The controversy of Free-Will arose in the very beginning of the spread of Islam; but the people who discussed this question were discouraged by the Elders of the Church. The party that professed the freedom of man's will began and ended as a heretical sect. In A. H. 80 Ma'bad al-Juhani paid for heresy. He and 'Aṭā ibn Yassār went to Ḥasan Baṣrī (ob. 110) one day and said: "Kings shed blood and assert that they do it by the will of God." Ḥasan said: "They are liars, they do it by their own power." The question was also mooted before Ḥasan Baṣrī whether a Muslim who committed a *Kabīra* sin (heinous) as opposed to *Saghīra* (trifling) continued to remain a Muslim.

Before Ḥasan could frame a reply, Wāṣil-ibn 'Aṭā, one of his disciples stepped forward, and cut the Gordian knot by saying: "Such an one is neither a believer nor an unbeliever—Muslim is a praiseworthy word, and cannot be applied to such an one—such an one will be in purgatory, before he is admitted to heaven." Hearing this decision, Ḥasan said: *Itazala annu*. (He has seceded from us). Thus arose the sect of Mutazilites—which had the Shī'ahs on its side; and they denied that God had predestined the action of man. The Mutazilites were the men of Unity and Justice (*Ahl-i-Tauḥīd wal 'Adl*). Abū Hudhail Muḥammad al-Allaf (ob. 226) was

a disciple of Wāṣil in the second generation. He was a Qadarite and held that changes are by Divine necessity; it was God that was working man.

Al-Nazzām (ob. 231) then stepped in and asked whether it was God that did evil through man, he held that God had not the power to do evil.

Abul Ḥasan al Ash'arī (born 873 A. D), a remote descendant of Abū Mūsā al-Ash'arī, who had played a part in the arbitration between 'Alī and Mu'āwīyah at the battle of Ṣaffīn was a pupil of Al-Jubbai, a Mutazilite doctor. He broke away from his master on the question whether all that God does is best (*aslah*) for his creatures and then gave out (1) that the Qur'ān was uncreated, (2) that man shall see God with these very eyes, and (3) that we are not the author of evil deeds. These doctrines subsequently formed the belief of Ahl-i-Sunnat wal jamā'at. *Wal qudrī khayrī wa shurri min Allah-i-Taala*. (The power of doing good and evil is from God.

The doctrine of predestination was considered in its religio-metaphysical aspect by the Muslim sects. From a purely metaphysical aspect, it is the doctrine of Free Will and Necessitarianism.

In a note to Reid's "Works", p. 599, Sir William Hamilton remarks: "Liberty does not consist in the power of doing what we will, but in the power of *willing what we will*." Necessitarianism is denying freedom of will. "The proper meaning of free," remarks Professor Bain, "is the absence of external compulsion; every sentient under a motive to act and not interfered with by another being is to all intents 'free'; the fox impelled by hunger and proce-

eding unmolested to a poultry-yard is a free-agent. The motive of hunger is here therefore a compulsion." ¹ "Given the motives, which are present to an individual's mind and given likewise the character, and disposition of the individual, the manner in which he will act may be unerringly determined. Religious Necessitarianism is, however, a sort of Fatalism. A superior being overrides our wishes and bends us according to its will." ²

All religions which admit the existence of God believe that God has Will; and He directs the world as He wills. Islam is submission to the Will of God; your will must pass away into the will of God. "Thy kingdom come; Thy will be done in earth as it is in heaven." ³ Religion being dualistic in nature, while in its inmost depths it is monistic, its two phases are to be considered side by side. Qur'ān, like all other religious books, contains verses showing dualism; otherwise during the peregrinations of the mithāl body in its upward course there could be no punishment for wrong-doing and reward for right-doing.

There are a large number of verses showing this, *e.g.* Sūra Baqara—"God has fixed His seal on their hearts, and on their ears; and before their eyes, there is a curtain and for them is great calamity." Sūra Jāthiya—"Whatever acts you do, we cause them to be recorded (entered in your register.)"

There are again verses which prove that man is not a free agent. Sūra Anbiyā', 3. 14: "By way of trial, we shall tempt you to good and evil—you shall

1. *Mental and Moral Science*, p. 398.

2. *Mill's Logic*, II, p. 416.

3. *Math.* 6-10.

return to us.”

When Abū Ṭālib refused to embrace Islam, the Prophet was down-hearted, and then the verse descended,¹ “*Innaka la tahdi man ahbubtu wa la kinnal-laha yahdi man yashau*, (Truly you cannot rightly guide those whom you like, but God can rightly guide as He wills). *Yahdi allah bi nurihi man yashau*, (Whomsoever He likes, God directs him aright) There are thus verses showing that man is a free agent, and also that he acts out his destiny as pre-ordained for him; and it is left to those who have to understand them to find out their way.

In a pamphlet named “*Mir‘atul-‘Ārifīn*”, said to have been written by Imām Zaynul-‘Ābidīn at the dictation of his father Imām Ḥusayn, it is said that God’s knowledge was in the abstract—in the Pen, (the First Intelligence) called also Umm-ul-kitāb; and it became detailed in Lauḥ-i-maḥfūẓ (the Preserved Tablet) also called Kitāb-ul-Mubīn; or Imām-ul-Mubīn² and what was still abstract in the latter, showed itself as detailed in Kursī—The former thus, in its turn became Ummul-Kitāb and the latter Kitāb-ul-Mubīn; and the illustration is therein given of a seed and a tree; what is in the abstract in the seed, is detailed in the tree. That is what was in the abstract in the knowledge of God, has become detailed in the manifest world. Shaykh Muḥiyuddīn ibn ‘Arabī (ob. 1241 A. D) said “that God’s knowledge is given Him by the objects which he knew (a’yān). He simply granted them their prayer to be what

1. *Mirsad-ul-Ibad* by Khwaja Najmuddīn-in-Kubra, p. 142.

2. *Sūra* 36 : 12.

their nature required them to be—unless the thing to be known is there—the relation of knowledge cannot arise, and the three, viz., the knower, knowledge and the known cannot be.” In the Dhāt all these three are hidden; Fate therefore is fixed. God certainly decreed that everything should be what its nature required to be—*Kun-fayakun*—“Be and it was.” There could be no command “to be” unless there was something already there to receive the command. Shaykh ‘Abdul Karīm Jilī (ob. 1406 A.D.) however said: “That their (a’yān’s) natures were necessitated by His knowledge of them before they were created and brought into existence. It was His knowing them; not the necessity inherent in them of being what they are, that caused them to become objects of His knowledge. After they were created, their nature required other than what He knew of them at first, and then He for the second time, decreed that they should be what their nature required, according to that which He knew.”¹ Again to quote the same synoptical translator of *Insān-ul-Kāmil*, “Ibn ‘Arabī says God brought the world from being in His knowledge into actual being; Jilī argues that this is making the world co-external with God. It is not so, the judgment that God exists in Himself is logically prior to the judgment that things exist in His knowledge; and the former judgment implies the non-existence of things and the existence of God alone—God brought things from not-being, and caused them to exist in His knowledge, i.e., He knew them as brought into existence from

1. R. A. Nicholson : *Studies in Islamic Mysticism*, p. 101.

not-being ; then He brought them forth from His knowledge, and then to exist externally—Does it follow that because they were produced from not-being that they were unknown to Him, because He caused them to exist in His knowledge. No, the priority is of logic and not of time. There is no interval between the not-being of things and their existence in knowledge. He knows them, as He knows Himself, but they are not eternal as He is eternal ”

The argument is simply on the first stage of Tanazzulāt-i-sitta (The six devolutions). The Dhāt of God is unknown and unknowable (*Kullu shayun halik illa wajhullah*). He is known only when He is manifest in ṣifāt. Then there are four *i'tabārāt* (hypostases), 'Ilm (knowledge), Nūr (Light), Wujūd (existence), Shuhūd (observation), and these four are *i'tabārāt* of Himself and not of any “Other” ; for the Other is not there. The a'yān (the realities of things) are Him as the tree is the seed ; there is no necessity of the tree being co-eternal with the seed. While with Ibn 'Arabī Fate is unchangeable ; with Jīlī it is liable to change, as Khwāja Hāfiẓ, one of his remote disciples, has said :

Dar ku-i-niknāmi mara guzar na dadand
Gar tu nami pasandi taghyir kun qaza ra.

On the road to good name, they allowed me not
 If thou doest not approve, change my Fate.

If Fate is liable to change, man is a free agent. If, however, there is non-else but God to will, then his fate is determined for him.

The ṣifāt (attributes) of man are derived from or are circumscribed within the ṣifāt of God ; and man

can have no idea of the *şifāt* of God which are infinite; the finite cannot comprehend the infinite, and the will of man is derived from the will of God. The will of God is free; and man's will so far as it is identical with God's is also free, but it is limited, as his other *şifāt* are limited and it partakes of his temporality (*Hudūh*) and then becomes predetermined. When man passes away in the stags of *Fanā*, the will of God alone remains as *fons et origo* of the will of the 'abd.

Fa il-i-harkat ast wu taskin ast
Waḥdahū la sharika la ain ast.

The agent in motion and in rest is He;
 This is the meaning of One without a partner.

Chapter XII

TASAWWUF IN THE MAKING

Mysticism in the world is as old as its hills. Ādam was perhaps the first mystic who had direct illumination; and that without an effect on his part, (*Zulik fauz lullahi yutihi man yashau wallahu zul fadl-il-'azīm*).¹ This is the grace of God, which He bestows on whomsoever He likes. There is a kind of mysticism, which is the result of acquisition (*In Allaha la yuziu ajral muminīn*).² By leading life in a particular way, you open up the channels through which the grace flows.

Pythagoras had prescribed a five years' course of silence on his disciples, before they were admitted to his mystic path. The word mystic is derived from *mu*, to close. The secret rites and lessons of the Greek mysteries were things about which the mouth was closed.

Jalāluddīn Rūmī has also said :

*Labi band o chashm band o gosh band
Gur na bini sirri haq bar ma bi khand.*

Close your lips, close your eyes and close your ears
Laugh at me, if you do not see the secret of the
Truth.

Man araf allaha, kala lisanalahu, says a Ḥadīth (who knows God, his tongue is tied). The word was again applied to inner esoteric doctrines of a religion.

1. Sūra Mā'idah, v : 43.

2. Sūra Āl-i-'Imrān, iii : 174-176.

The disciple admitted to these was a myst or mystic. The three mystic doctrines of Christianity are the Purification, Illumination, and Perfection, as materially illustrated by the Baptism, the Eucharist and the Unction. The Eucharist was transubstantiation, till Luther denuded it of its mystery, and converted it into consubstantiation. The mysteries were, on purpose, explained in parables and allegories, so that only those could hear that had ears to hear. The zest and relish of a doctrine is better realized, when it is presented in a foreign garb. The effort of the mind in realising it, brings its own reward.

Khush tar an bashad kī shirī dīlbaran

Gusta ayad dar ḥadīth-i-digaran.

(*Mathnawī*)

The secret of the beloved is better relished,
When explained in the language of others.

By closing every avenue of perception, one withdraws the mind from all external objects; and is able to concentrate it on a point within, when the heavenly light flashes on it. Behmen, the cobbler-mystic of Gorlitz, (in Germany) got into ecstasy, when in his presence a light flashed on a tin-jar. Inward contemplation solves the greater mysteries (Daqā'iq), while all other branches of knowledge (Ḥaqā'iq) depend on a process of ratiocination.

With the Catholic mystics of the medieval ages, mysticism, was the religion of the heart (*'Ilmi ladunni*), while knowledge obtained from observation and speculation was scholasticism (*'Ilmi-kalām*, knowledge on which disputation was carried on). When mysticism was applied to natural sciences amongst

the Greeks, or when philosophy was correlated to mysticism among the Christians, it assumed the name of Theosophy, which is therefore a knowledge of the lesser mysteries. The word Theosophy cannot therefore be applied to Taṣawwuf or Ṣūfism, in its entirety.

The German mystics had two kinds of words in the realm of this knowledge—*mystik* and *mysticismus*. The Ṣūfis too, have two words of similar import—the *Ṣūfī* and *Sufistai*. The Ṣūfī is the man who believes in the realities of things; his creed is *Haqāyiqul-ashyā thābilatun wal 'ālamu ḥadīthun*. (The realities of things are permanent, the world is transitory). The Sufistai is one who believes in the world being a delusion, a vanity. (Tasulluf).

“In the first year of the Hijra,” says Ohsson in his *Ottoman Empire*, “forty-five citizens of Mecca joined themselves with as many of Al-Madīna. They took an oath of fidelity to the doctrines of their Prophet and formed a sort of fraternity, the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of penitence and mortification. To distinguish themselves, they took the name of Ṣūfis. To the name of Ṣūfī, they added also that of faqīr, because the object was to renounce the goods of the world” “*Al-faqqru fakhri*” said a Hadīth (poverty is my pride).

Abul Fidā, the famous Muslim historian of ancient days also traces their origin to Aṣhāb-i-ṣafā (sitters on the bench of the temple of Mecca). “They were poor strangers, without friends or place of

abode, who claimed the promises of the apostle of God, and implored his protection. Thus the porch of the temple became their mansion; and thence they obtained their name. When Muhammad (peace be upon him) went to meals, he used to call some of them to partake with him, and selected others to eat with his companions."

No doubt the sect of the *Ṣūfīs* came into existence about this time; but they did not bear this name. The author of '*Awārif-ul-Ma'ārif*' (Shaykh Shahābuddīn Suharwardī, ob. 632 A.H.) thinks that this name did not come into existence for two hundred years after the Prophet's death. This statement is borne out by the fact that the word '*Taṣawwuf*' does not find a place either in the *Sittah* compiled in 392 A.H. or even in the *Qāmūs*, the standard Arabic Dictionary compiled in 817 A.H.

These men are known in the *Qur'ān* by the terms *Muqarrabīn* (Friends of God), *Ṣābirīn* (Patient men), *Abrār* (Virtuous men), *Zuhhād* (Pious men)—some of them were known as *Muqarrabīn*, for six hundred years in the region of *Turkistān* and *Māvarā-un-Nahar* (Mesopotamia).

The author of *Ghiyāth-ul-Lughāt* says, that *Ṣuffā* was the name of a tribe of Arabs, who in the time of Ignorance separated themselves from the world, and engaged themselves in the service of the Meccan temple—This Arab tribe of *Suffā* lived in *Banī Muzar*.

Thirdly, some say that they take their name not from *Ṣaf* (bench), though they might have been bench-sitters as *Abul Fidā* says, but from *ṣūf*, wool; as they wore woollen garments; but this was repu-

diated, as wool is the garment of cattle (*as soof libā-sul anam.*)

A fourth sect derives it from *şuff*, a row ; (a far-fetched idea) ; as these men will stand in the first row of men on the day of judgment.

A fifth derivation is from the Greek, *Sophia*, wisdom ; in which case they become *sophists*—an origin and a significance which they emphatically repudiate.

Most probably the word comes from *şafā* purity. These were men of pure hearts and pure lives like the *ḥawārīs* (apostles) of Jesus Christ. Baidāwī derives the word *Ḥawārī* from *hawara*, to be white (Syriac, *hewara*). They became *hawarīs*, not because they wore white garments, but because of their pure lives ; and so the *Şūfīs* were *Şūfīs*, because of their pure lives and pure hearts and spiritual elevation. No doubt they had their origin on the bench, but their appellation came to them on other considerations.

The Qur'ān has defined 'Ubbād or the subsequent *Şūfīs* as "the true servants of God who walk on the earth with polite and courteous bearing ; and who when they address the ignorant people give reply to their salām (*Wa 'ibadur Raḥmān illadhina yamshuna 'alal-arḍi hawnan wa izā khātabahumul jāhiluna qālu salāma.*)¹

A *Şūfī* has been defined in various ways.

Dhun Nūn Misrī says that a *Şūfī* is one whose speech accords with his behaviour and whose silence indicates his state, and who discards worldly connexions. (*As-şūfī iza nataqa biana nutuqihi min al ḥaqāyiqi*

wa an sakata nutqata anhul jawarih biqatil alayiq).

Junayd of Baghdād defines Taṣawwuf as an attribute in which the 'abd takes his stand, the substratum of which is an attribute of God, and the appearance, the attribute of the creature, i.e., in Taṣawwuf, the attribute of the 'abd is annihilated and of God becomes everlasting, e.g., God has said : "Fasting is for me and I am its reward" (*As-sawmu li wa ana ajzi bihi*). The fast is for God, who neither eats nor drinks ; and its appearance as a ceremony is for man. Abul Ḥasan-i-Nūrī defines it as renunciation of all pleasures of *nafs* (*Al-Taṣawwufu taraku kulli hazzin nafsi*), thus emphasizing on asceticism. Further a Sūfi is one who neither owns (property) nor is owned, i.e., one who is not in limitations (*As-ṣūfi al ladhi la yamliku wa la yumlaku*). Abū Bakr Shibli has said : *Tasawwuff* is renunciation, i.e., guarding one's self against seeing 'Other-than-God' in both the worlds." (*As-ṣūfi la yara fid dārain ma Allah ghayrullah*).

Khafīf defines it as an Observance of the existence of God at the time of neglectfulness (*Wajd Alla fi hin il-ghaflat*).

Abū Sa'id Fadlulla thinks that it is concentrating the mind on God (*Al-Taṣawwufu qiyāmul qalb ma-Allah*).

Taṣawwuf consists of two duties—action (formalism which consists in conforming to the lines of the Shari'at ; and the thinking and feeling—(Tarīqat). There can be no correct feeling without correct thinking. First the idea that you form must be in the proper mould—before you can feel the existence of the

idea in the correct way.

The mystical theology among the Catholic divines in Germany of the 14th century included Theopnetics (sulūk) and Theurgy (mashaikhi).

“What saith History as to mysticism,” asks Vaughan. “Very plainly she tells us that the mystics have been a power in the world, a power for good, in proportion as their teaching has been in accordance with the Bible; that the instances, wherein they have failed have been precisely those in which they have attempted (whether willingly or not) to substitute another and a private revelation for it.”¹ The first were *ba-shara*’ (exoteric) mystics, *i.e.*, those who observed the rules and regulations of the religion; and the others were *bishara*’—(esoteric). Anselm, Bernhard, Hugo and Wicliffe were of the first type; the German mystics generally were of the second type like Tauler, Prior Rusybroeck, Suso, Eckhart. A similar distinction existed among Muslim Mystics—their names and doctrines will appear in detail later on. The lives of the general run of the Muslim Mystics were based on the teaching of the Prophet, for they maintained as Sa’dī expressed it in *Bustān* :

Dar-in rah juz mard i dai na raft
Gum an shud ki dumbali-rai na raft
Khilafī payambar kasi rah guzid
Ki har giz bi manzil na khahad rasyd.

In this path none but the Dai entered;
 Astray was he who left the trail of the shepherd.

1. *Hours with the Mystics*—I, 207.

Who sought a path contrary to the Prophet's
He will never reach the desired goal.

Those who gave up the path were those who had no liking for exertion, or those who were given to ecstasies. In a state of ecstasy, no blame attached to one's saying anything. The sayings were called *Shathiyyat*,—Manṣūr ibn Hallāj said: *Anal-Haqqū* (I am the truth). Bāyazīd said: *Subhāni ma azama shani* (I am Holy, how great is my grandeur).¹ The Prophet himself (peace be upon him) was in such a state and asked Ḥaḍrat 'Āy'eshā: *Man anti* (who art thou)? She said: *Ana 'Āy'eshā*. (I am 'Āy'eshā); again asked: *Man 'Āy'eshā* (who is 'Āy'eshā)? the reply was *Ibnnatus Ṣiddīq* (Daughter of Ṣiddīq). Again, *Manis Ṣiddīq*? *Sahūrul Muḥammad* (Father-in-law of Muḥammad) (peace be upon him). Again *Man Muḥammad* (who is Muḥammad)? Here Ḥaḍrat 'Āy'eshā stopped short; thinking that the Prophet was in another state.

In the beginning, the doctrines of Taṣawwuf were taught by signs, as even now the occult part of it is similarly dealt with. The adepts could talk with each other by signs, nay, without uttering a single word (clair-audience). Dhun-Nūn was the first to put the doctrines in words; Junayd of Baghdād systematized the same. Abū Bakr Shiblī was the first to preach them from the minbar of the mosque. He brought them out from the innermost recesses of the heart which is the throne of God (*Qalb ul muminīna 'arsh-ullah*) to the rungs of the minbar, like Socrates

1. Preliminary Discourse to *Kanzul Asrār il Qidam* by Mullā Mubārak 'Alī of Hyderabad, p. 5.

who had brought down philosophy from the heaven to the earth. It was committed to writing by Abul Qāsim al Qushayrī, (437 A.H.) in his *Risāla-i-Qushairiyah fil 'Ilm-ut-Taşawwuf*.

Feeling again is connected with speculation, i.e., getting above earthly things, and surveying them as if from a tower (*Specula*), flying to the dizzy heights of imagination, or it may be—being drawn up to the heights of illumination. It was on a mountain-height that Christ had his transfiguration. The schools of Muslim speculative philosophers or idealists have already been dealt with. The men of action were those mostly concerned with moral and spiritual regeneration. Of course, the two sets cannot be separated into watertight compartments. Those who speculated were also those who ascended the ladder of certain phases of moral conduct. Junayd, for example, based his Taşawwuf on eight different qualities of the heart, viz , submission, liberality, patience, silence, separation (from the world, woollen dress, travelling, poverty—as illustrated in the lives of Isaac, Abraham, Job, Zackariah, John the Baptist, Moses, Jesus, and the Seal of the Prophets (on whom all be peace). The Sālik adopts any one of the paths chalked out for him; and thereby attains his station (*Muqām*), i.e., he stations himself on the attribute in which God manifests himself in him. He is a man of Mushāhada, e g , Ḥaḍrat 'Uthmān's station was Bashfulness; Hadrat 'Alī's, liberality of heart; Imām Hasan's, patience; Imām Husayn's steadfastness in truth, etc.

Hadrat Abū Bakr and Hadrat 'Alī founded their

own orders. Three important orders trace their origin to the first, viz., Naqshbandiyyah, Baktashashiyyah and Bistāmiyyah; the remaining orders were the offshoots of the one founded by Ḥaḍrat 'Alī. On the demise of the former, his mantle descended on the shoulders of Salmān Fārsī; and on that of the latter, his mantle descended on Ḥasan al Baṣrī.

Uways-i-Qarnī (ob. 39 A.H.) who had no connection with the above two, founded his order of Uwaisiyyah. A Ṣūfī who has no Pīr is said to belong to the Uwaisiyyah Order, since Uways of Qarn (a village in Nejd) had none for his Pīr like the two founders, who had the Prophet for their Pīr. Uways-i-Qarnī is known only as 'Āshiq-i- Rasūl (Lover of the Prophet).

The Prophet (peace be upon him) has said: "The best of the times is my time, and then the one that succeeds it; and then the one that succeeds it" (*Khayr-ul-quruni qarni, thummal ladhina yalunahum thummal ladhina yalunahum*); and hence the three generations of the best Muslims are the Aṣḥāb, Tabiṣ and Tabitabiṣ.

In the first generation connected with Aṣḥāb-i-Suffā appear the names of Abū Bakr, 'Umar, 'Alī, Bilāl, Ibn Riyah, Abū 'Abdullah, Salmān-i-Fārsī, etc. In the second generation appear the names of Uways-i-Qarnī, Hiran ibn Heya, Abū 'Alī al-Ḥasan Baṣrī, etc; and in the third of Ḥabīb-i-'Ajmi (disciple of Ḥasan), Mālīk ibn Dīnār, Abū Ḥanīfa, Dāwūd-i-Tai, Bishr Ḥafī, Dhun-Nūn Miṣrī, Ibrāhīm-i-Adham, Abū Yazīd Bistāmī, Sarrī Saqṭī (Uncle of Junayd), Abū Hafa, Ma'rūf Karkhī, 'Abul Qāsim Junayd, etc.

After these arose different orders of Ṣūfīs who ascended the ladder through their moral and spiritual exertions.

The following are some of the schools of ba-shara' Ṣūfīs:

Muhāsabīyyah—founded by 'Abdullah Ḥārith Muhāsibī of Baṣra (ob. 243 A.H.). He distinguished Ḥāl (state of ecstasy) from Muqām (station). Ḥāl is secured by practice—(Mujāhada); and Muqām by the constant overshadowing of ḥāl. Ḥāl is the gift of God, it is as fleeting as lightning. The beginning of *Muqām* is repentance. Ḥārith did not consider Raḍā (submission) as a maqām; Raḍā is the disappearance of other-than-God (*Mā-siwāllah*). According to him, knowledge is superior to action. We know God by knowledge and not by actions.

Knowledge is an attribute of God and action that of 'abd, *Tafakkuru sāt'in khayrun min 'ibādītis thaqalayn* (Contemplation of the moment is better than service in both the worlds). Sarri Srqī, the uncle of Junayd, arranged the system of *Muqamāt* and of *Aḥwāl* (plu. of Ḥāl).

Qayṣariyyah—founded by Shaykh Qayṣarī ibn Hamdān. This sect was *Malāmatī*, i.e., they covered themselves with opprobrium and calumny, while inwardly at heart they were pure.

Tayfurīyyah—founded by Abū Yazīd Tayfurī of Bistām (261 A.H.). He was styled Imām-ul-'Ulāmā. The doctrines of the sect consisted of *Sukr* and *Sahw*. *Sukr* (intoxication) is a state of ecstasy—a dream-like state, only that in a dream the senses are closed;

and in *Sukr* they are active, *i.e.*, in *Sukr*,¹ one enters the mithāl world with his physical senses active and responsive to the Causal world, while in a true or veridical dream the avenues of his senses are closed. In *Sukr* of a lower kind again, one is lost in the observation of the manifestation of attributes and names, *i.e.*, the attributes that he observes in and around himself, and also the dhāts of self and others, he takes and feels to be attributes and Dhāt of God in limitation, *i.e.*, in manifestation; and thus loses the sense of materiality. In this state, Namāz is not incombent on him; which is the esoteric meaning of the Qur'ānic injunction *Lā taqrabus ṣalāta wa antum sukara*, "Do not approach Prayer, when you are in intoxication." In *Sahw*, he returns to the normal state with his experiences of *sukr*. Ordinarily, the *Zāhir* (the external) covers the *Bāṭin* (the internal). In *Sukr*, the *Bāṭin* overshadows the *Zāhir*; in *Sahw* both are equipoised—both are present to the mind's eye, at one and the same time, so that while continuing to have his beatific vision, the 'Abd serves God as His slave :

Gulshan-i-Rāz (line 347) :

Kasi Mardai taman ust kuz tamami
Kunad ba khwajagi kari ghulamī.

He is a perfect man who in all his perfection

Does the work of a slave in spite of his lordliness. Junayd preferred *Sahw* to *Sukr*, as in the former, man is in a proper state. In *Sukr*, one is permanent in himself and annihilated in his *ṣifāt*. When the Prophet (peace be upon him) threw a handful of

1. *Baḥr-ul-Ma'ni*, Letter 15th.

dust at the enemy at the battle of Uhud, it was not he that threw it but God, (*Mā ramayta iz ramayla wa lakin-allaha rama*).¹ In *Sahw* one is permanent in himself as well as in his *ṣifāt*. When David killed Goliath, it was said *Qatala Dāwūdu Jāluta*. The action of killing is referred to David himself.

Junaydiyyah—founded by Abī Qāsim Junayd of Baghdād (297 A.H.). He was given the title of *Tāwūs-ul-'Ulāmā* (the Peacock of Ulāmā). His Tasawwuf was based on *Sahw* and love, and his practice was contemplation (*Murāqaba*). He discarded *Sukr*, "for," he said, "we have no need of the company of those who are unsound." There is necessity for exertion, for the grace of God to flow towards us. This appears to be a doctrine of salvation by grace, as opposed to Luther's doctrine of justification by works. "A free gift is not based on works. He also said, if you discard Satan, you give him an independent existence, which he has not."

Nūriyyah—founded by Abī Ḥasan ibn Muḥammad Nūri (Born at Baghdād and lived at Bagsu between Hirāt and Merve, ob. 295). He said: "Know God through God." Solitariness is propinquity to Satan. He was called Nūri (one of light), because he had the faculty of reading other people's thoughts, wherefore he was also called 'Jāsūs-ul-Qalb' (spy of the heart); or because his proofs were clear; or, because, as some say, a dark room was illuminated, when he opened his lips. He was a disciple of Dhun-Nūn-i-Miṣrī. His principle was self-sacrifice. According to him, the world was a place for sacrifice;

"you cannot reach happiness, until you give up the best of what you have" (*Lan tanālul-birra ḥatta tunfiqumimmā tuḥibbun*).¹ When the Khaliḥ ordered Nūrī, Ruqam and Abū Ḥamza to be beheaded, Nūrī stepped forward to be beheaded first.

Junayd and Nūrī, two old men could be seen, of an evening, wandering through the bazaars of Baghdad, taking away whatever they laid their hands upon; and delivering up, whatever was demanded of them. Like Socialists, they did not say "We are all here by the equal permission of the Creator, we are all here by the equal title to the enjoyment of His bounty, with an equal right to the use of all that nature so impartially offers."² They felt that the property was God's, nobody has a title in it; let it change hands without a demur. Like Hobbes, they felt that property, rights and privileges are the outcome of the artificial construction of Society. Their practice was neither utilitarianism nor Hedonism nor yet St. Simonism. It was "turn thy left cheek, whenever thy right one is slapped," for the abuser as well as the blesser are but the manifestation of God.

Suhayliyyah.—Founded by Suhayl ibn 'Abdulla Tastūrī. His sulūk consisted of Mujāhada. "Those who labour in God's ways, We guide them to the right path." "(*Wal ladhina jāhadu finā lanhadiyannahum subulanā*)"³ His was the doctrine of salvation by work as opposed to Junayd's salvation by grace. The Pro-

1. Sūra 'Āl-i-'Imrān, iii : 91.

2. George's *Progress and Poverty*, p. 262.

3. Sūra 'Ankabūt, xxix, 69.

phet (peace be upon him) after a certain battle said : "We return from the lesser Jihād to the greater Jihād (*Rajatu anā min al jihād il aṣghari il-al-jihād-il-akbar*). Suhayl considered *mujāhada* as a high road to *mushāhada*. This is the way of sharī'at. But *Mujāhada* is a fight with nafs—which is a manifestation of God *Man 'arafa nafsahu faqad 'arafa rabbahu*. (He who understands his nafs, understands his God.) You cannot kill nafs; but you can divert it into other channels just like *khaṭras*, whose transmission can be diverted from one *ism* to another. He who understands his nafs as transitory, understands His God as eternal. He, who understands his nafs as '*abd*', understands his God as *rabb*. He who understands his nafs as "Fed" (*Marzūq*), understands his God as the feeder (*Rāzīq*). Suhayl was the man who correlated Sharī'at to Ṭarīqat.

Vilāyatīyyah.—This sect was founded by Abi 'Abdulla ibn Hākim Tirmizī. "Vilāyat" is derived from *vila* "Victory," "greatness" (*Alā inna auliyā' allahi lā khawfun 'alayhim wa lā hum yahzunūn*).¹ "Beware, there is no fear for the friends of God, and they shall not be sorry."

Walīs are those who are annihilated in their selves, and are an eternal in the beatific vision. There are always 4000 *auliyā'* in the world, who keep it going; of these in the order of ascendancy are 300 *akh'yār*, and of these latter 40 are *abrār*, of these latter again, seven are *ahdāl's*. Then four *awtāds*, three *naqībs*, and the head of them all is *Qutub* (the pole around which the existence turns), or *Ghaus*. These,

¹ Sūra Yūnus, x : 62.

in a way, correspond to the orders of spiritual existences explained by Iamblichus, the first Grecian theurgist (Mashāikh), and commented upon subsequently by Dionysius and St. Hugo, viz , gods, demons, heavens, principalities, angels, souls, also spoken of in Milton's *Paradise Lost*. The Mutazilites do not recognise the existence of these orders.

Kunnaziyyah.—Founded by Abū Sa'īd Khunnaz. (ob. 890 A.D). He thought that *Fanā* and *Baqā* were attributes. This subject has already been dealt with, in a previous chapter. This is the doctrine of ascent which was in vogue for the first time amongst the Catholic monks, led by John Scotus Erigena during the Middle Ages of Europe.

Khafīfiyyah.—Founded by Abī 'Abdulla Khafīf. He was of royal blood, like Ibrāhīm-i-Adham, a wali of a former period. His doctrine was Ghībat and Huḍūr. This was to make the mind oblivious to *Mā-siwāllah* (other-than-God); so much so that you become oblivious of your own existence, your own thoughts, and your own will ; which in turn become, the existence and thought and will of God. When you disappear from yourself, (Ghayb), you appear before God (Huḍūr). In Eckhart's system, "separate personality is a sin—a sort of robbery of God; it resembles those spots on the moon which the angel describes to Adam 'as unpurged vapours, not yet into her substance turned'¹—Eckhart would probably apply such expressions, not to actual self, for that he supposes non-existent and reduced to its true nothing; but to the Divine Nature which, as he thought, then super-

seded within him the annihilated personality."

Eckhart was irreverent ; for with Khafīfī, the vapours would remain as vapours on the Moon. The descendants of Adam were in *ghayb* from themselves while in the spine of Adam ; and in this condition they were in *ḥudūr* with God. The a'yān of the world which are the extremist realities of the world were similarly situated. Mullā Jāmī has expressed this idea thus:

· *Hubbaza rozi ki ptsh az roz wa shab* -
Farigh az anduh wa āzad az taab
Mutlaḥḥiq bu dim ha Shahi-i-Wujūd
Hukm-i-ghayriat bakulli mahu bud
Bud a'yāni-jahan bi chand wa chun
Zi imtiyazi ilmi wa ghari masun
Na gahan dar jumbish amad parhi-jud
Jumla raz khud bi khud zahir namud.

Excellent the time before day and night
 Devoid of trouble and free from fatigue,
 United were we with the King of Existence.
 The rule of separation was wholly melt,
 The a'yān of the world were without number and
 similarity
 From distinction of knowledge and hiddenness
 protected.

Suddenly the ocean of existence broke into waves
 And manifested all in Himself and out of Himself.

The a'yān were thus in *ghayb* (absent) to themselves, but were in *ḥudūr* (presence) in the knowledge of God. Ḥusain ibn Manṣūr, Abū Bakr Shiblī, etc. gave preference to *Ghayb* over *Ḥudūr* ; and so in their moments of ecstasy, they gave out such expressions

as "I am the Truth", "(*Anal-Haqq*). "There is none under this cloak except God" (*Laysa jubbat siwallah*). Others and theirs is the vast majority—gave preference to *ḥudūr* over *Ghayb*, like Ḥārith Muḥāsibī, Junayd, Suhayl and Muḥammad bin Khaff. These latter are those who take care of this world as well as of the next.

Siyāriyyah.—Founded by Abī 'Abbās of Siyār (a village in Merv). They identified attributes with the Dhāt of God, and differentiated His actions from Him. This is known as the doctrine of Jama' and Tafrīqa—assimilation and differentiation. In the matter of differentiation (Tafrīqa), the Mutazilites differed from them, as they held that God sees by His own Dhāt, knows by His own Dhāt, hears by His own Dhāt, etc.

There are some sects, which are known as Sūfis : but which are removed from their inner court like the *Mujassamiyyah* (the Corporealists), the *Hulūlīs* (Incarnationists), the *Tanāsukhis* (Transmigrationists), etc. The first of these sects traces its origin to Abī Halmān of Damascus ; and the second, to Munṣūr Abul Ghayḍ Ḥallāj (who lived in Iraq and was a contemporary of Junayd). The latter is to be distinguished from Manṣūr-i-Fārsī of Baghdad, who was considered to be a Mulhid (atheist). The first Munṣūr gave out *Anal-Haqq* (I am the Truth). He was not, however, a Hulūlī (Incarnationist) like the Phrygian mountaineer Montanus (the founder of the sect of Montanists) who gave out that he was a subject of Divine possession, and taught among the Protestant peasants of Cevennes. Ḥallāj simply meant that he was a manifestation of the Truth. For this very reason, he was supported by Junayd. Although the fatwā of the

former's execution was also signed by him, out of regard for the exoteric Sharī'at, Junayd said "Munṣūr and I are one and the same thing, only that madness has saved me, and reason ruined him). (*Ana wal Ḥullāju shayun wāḥidun fa khallasani jununi wa ahlakahu 'aqluhu*).

Shaykh Abū Sa'īd Abul Khayr (ob. 440 A.H. = 1040 A.D.), the *Murshid* of the famous Walī of Baghdad Shaykh 'Abdul Qādir Jīlānī (Pīr Dastagīr), considered him to be "a man of the secret." The doctrine of Tanāsukh (Transmigration) was that the soul transmigrated into another body,—re-incarnation (Naskh); or into the bodies of animals (Maskh); or into vegetables (Faskh), or into minerals (Raskh). Aḥmad ibn Thābit, and his disciples Aḥmad ibn Yābus, 'Abū Mslim of Khurāssān, Shaykh-ul-Ishrāq, 'Umar-i-Khayyām were the exponents of the doctrine of reincarnation, basing their arguments on Sūra Baqara, (61 : 92), Sūra Mā'ida, 55. Druses, who were the followers of Darazi were also believers in it. They even went to the length of saying that Christ had reappeared in the person of Salmān-i-Fārsī; and that Ḥamza had reappeared in the person of a son of 'Alī 'Umar Khyyām even believed in Maskh. The following interesting story is reproduced in E.G. Browne's *Literary History of Persia*, (Vol. I, p. 254).

"It is related that there was in Nishāpūr, an old College, for the repairing of which donkeys were bringing bricks. One day, while the sage (Ḥakīm, i.e., 'Umar) was walking with a group of students, one of the donkeys would, on no account enter (the College). When 'Umar saw this, he smiled. went up to the

donkey and extemporised the following quatrain :

Ay rafta, wu baz amada bal hum gashta
Namat zi miyan-i-namha gum gashta
Nakhun hama jam amada, wa sum gashta
Rish az pasi kun, amada wa dum gashta.

O lost and now returned 'yet more stray'

The name from men's remembrance passed away,
 Thy nails have now combined to form the hoofs,
 Thy tail's a beard turned round the other way.

The donkey then entered ; and they asked 'Umar the reason of this. He replied the spirit which has now attached to the body of this ass [formerly] inhabited the body of a lecturer in the college ; therefore it will not come in, until now when perceiving that its colleagues had recognized it, it was obliged to step inside.

Was this a hoax or a *reductio ad absurdum* of the theory on the part of Khayyām ?

The doctrine of transmigration was not however accepted by the Ṣūfī mystics, who held that "it was an abomination to all Muslims", as Dr. R A. Nicholson has put it.¹ The doctrine of *Baruz*, in which the *rūḥ* of a departed saint could foster and cherish and guide the *rūḥ* of a living man was in favour with them. The *rūḥ* is neither within nor without the body ; only its vision is on the body, the *rūḥ* of a departed "friend of God" could guide the *rūḥ* of a living man on whom it has fixed its vision.

The Ṣūfīs have a doctrine of their own which conflicts with the doctrine of transmigration, viz ,

1. *Studies in Islamic Mysticism*, p. 225.

Tajaddud-i-Amthāl (Revival of Similitudes). They hold that *tajallī* (illumination, epiphany) has no repetition, thus contradicting the statement that history repeats itself. God's power is infinite, and He is exhaling out of the deeps of His Existence ever new forms, and ever new lives; there is no scope for the repetition of the same *tajallī*. This doctrine may be traced to the Grecian philosophers, Leucippus and Democritus who maintained that Non-being exists as well as Being. "The Being is that which fills space—the Full; Non-being is the Void."¹ "All atoms from eternity move downward in the infinite space." There is ever a change in the atoms of the Cosmos there is no reappearance of the same atom in the same place. *Balhum fi labsin min khalqin jadid* (*Sūra-Qahf* : 15). God manifests Himself in ever changing garbs. *Watarāḡ jibala jamidathun wu hiva tamarru marras sahaḡ*. "You see the mountain as solid, although it runs like a cloud." This points to the modes of manifestation and not to metempsychosis.

Some others of the Bi-shara' orders are Madārīyyah of Zinda Shāh Madār of Syria (whose shrine is at Makanpur in Oudh), Rafā'yyah, Qalandariyyah, etc.

Chapter XIII

TASAWWUF AND THEOSOPHY

It would seem as if Şūfism (Hybrid form of the word Taşawwuf) and Theosophy have had a common origin. The word Theosophy (*Theos, sophia*, Divine Wisdom) was originally used by the Grecian school of Porphyry. Amongst the earlier Germans, it meant mysticism as applied to natural sciences; and later on, in the medieval ages, when scholasticism prevailed, it came to mean mysticism as applied to philosophy. The present day theosophy is an exposition of the phenomena of the world on esoteric basis; in India it is applied to an exposition of the mysticism of the Hindu sacred books; and acting out the truths underlying that mysticism. The word Taşawwuf or Şūfism is variously derived (*vide* chapter on "Taşawwuf in the Making"). It was originally applied to Ahl-i-şafā (men of the bench) a set of the holy men (Şafā) of Mecca, who had given up the world and lived on the love of God and His Prophet (peace be upon him); in fact who having had a glimpse of the Divine truths, had become oblivious to the cravings of their creature-comforts.

At any rate, the two systems seems to take their source at the same fountain-head *viz.*, the esoteric realization of religious truths, as Maulānā Rūmī has, unceremoniously, put it :

Ma zi Quran maghs ra bar darteem
Ustakhan pishi saghan andakhteem.

We have taken the marrow from the Qur'ān
And cast the bones before the dogs.

Like two rivers from the same source, they converge and diverge at different points before they reach their final goal. The two having their origin at the same fountain, start with the same object—the realisation of an idea of God; but as they pursue their courses, they seem to fertilise different fields of thought. This chapter will set forth the points of divergence.

THE GOD IDEA

It is sometimes believed that Taṣawwuf or Sūfism inculcates Pantheism, that the world is the manifestation of God, and that there is no place for 'abd (creature) in it. If there is no 'abd, then the whole superstructure of Islam must come down; for the Prophet always preached and taught that "Muhammad was His 'abd and His Messenger."

Several Sūfī thinkers have no doubt given out in their moments of ecstasy: "I am the Truth," like Muṣṣūr-i-Ḥallāj; "O Praised, how great is my Glory!" like Bāyazīd. That which cannot be traced to the Prophet, before whom these thinkers licked the dust, cannot be taken as the genuine teaching of Islam. Besides there might be a special sense in these sayings other than that implied in Pantheism. Pantheism deals a direct blow to the extra-cosmic conception of God; but Sūfism is such that while it accepts the extra-cosmic conception, it also believes in His immanence. There are such verses in the *Qur'ān*: "Really God surrounds you";¹ "God is with you wherever you

1. Sūra Nisa 116.

are";¹ "God is in the East and the West, so wherever thou turnest thy face, there is the face of God";² these show the extra cosmic conception. And again there are such verses as: "He is nearer to you than your jugular vein";³ "He is in your individuality, but you do not see",⁴ these show His immanence.

In Islam, the 'abd is always kept in the forefront; and the Founder of Islam never proclaimed Himself as the Truth, or as an Incarnation of God; the motto of His religion was: "There is no god but God: Muḥammad is His 'abd and messenger." On account of these conflicting conceptions, the idea of God is to be searched for in a deeper depth. To quote the following expressive lines of Mullā Jāmi to begin with:

*Hubbaza rozi ki pish az roz wa shub,
Farigh az anduh wa azad az tzaab,
Muttafiq budim ba Shah-i-Wujud.
Huḳm-i-ghayriat ba kulli mahu bud
Bud ayan-i-jihan bay chund wa chun,
Zi imtiyaz it ilmi wa ghayri masun.
Na gahan dar jumbish amad bahri jud
Jumla raaz khud ba khud zahir namud.*

Excellent the day before day and night,
Devoid of trouble and free from fatigue;
United were we with the King of Existence.
The rule of separation was wholly null.
The a'yān (or realities) of the world were
without number and similarity,

1. Sūra Ḥadīd 11.

2. Sura Baqara 128.

3. Sūra ccvi : 16 and 20.

4. Sūra Dhāriyāt 19.

From distinction of knowledge and hiddenness
protected

Suddenly the ocean of existence broke into
waves

And manifested all in Himself and out of
Himself.

Thus the realities of 'abd remain for ever in the knowledge of the Supreme, who is everlasting. The manifestations are ever changing, the a'yān remain the same.

The Dhāt of God is ever the same; then come His four primary attributes: Knowledge, Light, Existence and Manifestation; to these are added three more: Speech, Hearing and Sight. These are what are called the seven primary attributes (the Ummahātus Şifāt, the mothers of attributes); and then are evolved the other innumerable attributes. The attributes subsist on the Dhāt, the one ever the same; and the other at no two moments the same. The Mutazilites and the Shī'ahs do not believe in the attributes as subsisting on the Dhāt. Their God is without His separate attributes. From the attributes come the names (asmā'). If speech is an attribute, speaker is a name (ism); for there can be no manifestation of an attribute (Şifāt) without the manifestation of action (fa'il) first; and there are four primary names (Ummahātul-Asmā', the mothers of names): "The first and the last—the apparent and the real";¹ and out of these are evolved the other innumerable asmā'. The world is said to be a mani-

festation of *asmā'* of the Supreme; but an *ism* (name) cannot be manifest «without a *rasm* (its counterpart). And this *rasm* is the reality of '*abd*, which is its form in the knowledge of God. When He looked at Himself as *Raḥīm* (merciful), there was simultaneously in His knowledge the reality of *murhūm* (one on whom mercy is bestowed.) There was no duration of time between the two. When a seal is set, the words on the seal may be read one after the other; but in the setting of the words on the wax, there is no lapse of time. When He saw His own names as *rabb*, He saw the realities of the forms as *murbūb*. At this, the very first stage, the realities of '*abd* became separate. Before that, there was no *ism* and there was no *rasm*; "they were not separate from Truth or from each other"; but when these were there, they were separate in His knowledge. Thus began separation; the attributes of *Dhāt* (of God) are positive the attributes, and the attributes of the *dhāt* (form) of '*abd* are negative attributes. Whatever one possesses, the other does not. The one possesses His attribute of existence, the other is devoid of existence. Then the forms take their shape by, as it were, borrowing the attributes of the *rabb*. He manifests in them His own attributes. Now it must be remembered that no attribute exists without *Dhāt*; the attribute is only a manifestation of the *Dhāt*. So the manifestations of the attributes in the '*abd* are the manifestation of the attributes (behind which is the *Dhāt*) of the *rabb*. Where therefore the world is a manifestation of the names of God, (*Dhāt plus ṣifāt*), the unchangeable from

'ayn is still there in His knowledge. The 'abd is there for ever. And hence the Prophet, the first 'abd, always gave himself out as His "'Abd and Rasūl". There is, however, the stage of fanā; the manifested 'abd annihilates himself in his thought, his own attributes and then his own Dhāt; and begins to ascend and ascend the ladder till he reaches the very form in the knowledge of God and annihilates his own form also in his own thought. From his own side, he annihilates his own form (his 'ayn); but from the side of the Supreme, the forms remain. When he annihilated his own 'ayn from his side, his form from the side of the Supreme remains as it was; and thus the 'abd sometimes gives himself out: "I am the Truth."

Maulānāi Rūm says :

*Chun pari ghalib shawad var admin,
Gum shawad az mard wasfi murdumi
Her cht guyad aan pari gufta buad
Zin saray nay zan saray gufta buad.
Ruay ou rafta pari khud wu shuda
Turk bay ilham tazi gu shuda.
Gum ba khud ayad na danad ek lughat.
Chun pari ra hast aen dhāt wa şifāt,
Pus khudawand pari wa admi
Az pari khi bashad dash akhar kami
Chun pari ra ain dam wa qanoon buad
Kirdagar-i-aan pari khud chun buad.*

When a fairy overpowers a man,
Vanishes from that man the attribute of man-
hood.

Then what that man says becomes the saying of

the fairy.

Neither from this side nor from that is said.
His nature gone, he becomes the fairy itself,
The Turk without inspiration talks Persian
When he recovers, he does not know one word
of that language.

When the fairy has thus its dhat and its attribute.
Well the Lord of the fairy and man,
Why will He have any the less?
When the fairy has this faculty,
How will the Creator of that fairy Himself be?

The question has often been asked whether the God of the *Qur'ān* is a personal God. He is not a personal God in a material or anthropomorphic sense, that He is a big man sitting on His 'Arsh, surrounded by His angels, and regulating the affairs of the world; for He then becomes an idol. But He is a personal God in the sense that He has attributes. But these attributes are not like our attributes. We speak with our tongue, hear with our ears and see with our eyes.

In our case :

*Na budi chun ki fi at afaridund
Tura az bahr-i-kari afaridund*

(*Gulshan-i-Raz*, line 542.)

You existed not when your actions were
originated.

You were appointed to fulfil a certain purpose.

The faculties manifested themselves through organs; but the faculties are not, or are not like, the organs themselves.

INCARNATION

The manifestation of God in flesh and blood for the salvation of humanity. The Eastern Dispensation—whose apex Islam claims to be—was free from a working hypothesis of incarnation. The idea that the paschal lamb referred to the crucifixion of Christ was not accepted as a working hypothesis till the advent of St. Paul. Moses had his talk with God on Mount Sinā'i; Christ underwent transfiguration on the mount; and Muḥammad had his *mi'rāj*, or elevation, or, as it is called, the night journey. Muḥammad (peace be upon him) ascended from heaven to heaven, and saw the previous Prophets, till he was admitted into the audience hall of God. He is reported to have beheld God in the shape of a 'young beardless youth'. Thus the purdah still hung; the limitation still existed.

The 'ayn of Muḥammad (peace be upon him) was the last point reached by him. Some men like Muḥiy-uddīn ibn 'Arabī, however, consider that the Ḥaḳīqat-i-Muḥammadi was the name of a rank. Viceroy is the name of a rank, irrespective of the individual who happens to hold that rank. So is the stage called Ḥaḳīqat-i-Muḥammadi. That stage was fully manifested in Muḥammad. It had manifested itself in different and lesser degrees in preceding prophets, like Adam, Moses, David, Jesus. In that particularism each individual had annihilated his 'ayn, and God alone was manifest, for the time being. This fanā or annihilation results in everlastingness or baqā. The martyrs in jihād are said to have attained everlasting life. When the soldiers in Badr had slain their

enemies, it was said: "They have not slain them, but it is God who slew them."¹ When Muḥammad (peace be upon him) shot his arrows in the same battle: "Thou hast not shot (arrows), but it was God that had shot." The individuals had annihilated themselves, and had reached their 'ayn in the ecstatic condition in which they were, when they fought *fi sa-bīlillah* (in the way of God). The actions done by them were not their actions, they were not held responsible.

REINCARNATION

If there is no incarnation there is no transmigration or reincarnation either, *i.e.*, the individual souls taking different shapes, till they have exhausted their karma. Reincarnation appears to be a sound enough doctrine to explain the unevenness and aberrations and apparent injustices in the lot of people on this earth. Why is one man doomed to perpetual suffering and another destined to everlasting sunshine and happiness? But it does not strike at the very root. It takes for granted that all souls must have started with the same capacity, and that they increased that capacities by reincarnating from time to time, till they obtained the full benefit of their earthly experience. They start as germs and by constant migrations attain their perfection; but their different conditions have been brought about by inequalities in their worldly careers; so that their different conditions are the outcome of their different careers; and hence the question of justice remains as much unsolved as before. They had no power over the in-

1. Sūra Anfāl, 18.

equalities of the mundane sphere; and therefore why the suffering kept in store for them? They begin their careers in the same conditions. A savage lives and dies, and the experience gained on the savage plane helps him to be born as a semi-savage, and additional experience in that life help him to the ladder of the civilised man. It is, as if he is destined to suffer to gain more knowledge till losing his interest in the fruition of his endeavours, he obtains Nirvāna. Here will—an attribute of God given as a loan to this 'abd—clashes with necessity.

He is led to be born in a particular family or tribe according to his development; and that development could not accord with his environment, or he has to wait endlessly; he is thus helpless and shorn of freedom. Cannot this reincarnation be believed to be merely "The progress of the soul from one stage of existence to another, symbolised and vulgarly believed to be rebirths in animal bodies?"¹

"The metempsycho is must only be regarded as a supplementary doctrine, disfigured by theological sophistry with the object of getting a firmer hold upon believers through a popular superstition. Esoterically it is explained in the mystery of the Kounboum, and relates to the purely spiritual peregrinations of the human soul?"²

Cannot therefore the different peregrinations merely be in the region of the lokas? After its disappearance from the world, the soul appears in the

1. *The Isis Unveiled*, i p. xxxvi.

2. *Ibid* . v. 289.

different lokas, and gradually passes on to svarga, where he has the beatific vision. These lokas are the seven heavens of the Muslims; and the wheel of karma merely refers to its peregrination in the lokas.

“As the dweller in the body experienceth in the body, childhood, youth and old age, so passeth he on to another body; the steadfast one grieveth not thereat.”¹

Thus says Shri Krishna. This obviously refers to the future condition. Just as there are several stages in the development of the body in this world, so there are several stages in its development in the next. The man who has eaten something disagreeable has not to take out his stomach to purify himself and get better. He sends down a bitter pill on the top, and thus cures his internal disorder. “As you sow, so you reap” forms the formula of all religions. A Muslim tradition has it, that “this world is the harvest-field of the next.” After he has reaped the fruits of his actions, he passes on to the next higher stage. The hell is not a place of punishment but of correction. If the inequalities of life cannot be explained away by a doctrine of reincarnation—how else can they be and still establish the justice of God?

Before the creation of the world, it is said God brought together all the souls that were to find manifestation, and enquired: “Am I not your Lord (Rabb)?” The chorus went forth: “Yes, Thou art our Lord God.” This is what is called the Roz-i-mithāq (the day of promise). Esoterically speaking, when the ism

found itself—it found itself with its corresponding rasm, as given in the simile of the seal (*supra*); the ism was the rabb (the ruler) and the rasm was its murbūb (the ruled). In a higher plane the plane of the three Logoi, (or as they are called aḥdiyyat, waḥdat, and wāḥidiyyat by the Ṣūfīs), the ism and rasm are the same; in the lower plane, the one is the counterpart of the other. Each ism was the ‘ayn of each rasm, which was a centre in Divine Consciousness; and that centre had to find its manifestation by externalisation. Each ‘ayn-i-thābīla had to become an ‘ayn-i-ṣāḥira. When the ism Providence found its local habitation, so to speak, in the Divine consciousness, its rasm (*i.e.* one who would be provided with) was there in Divine Knowledge, and of its own free-will and accord (in other words, of its own tendency) prayed to its rabb for its manifestation. There was no compulsion. It was perfect willingness to please its Lord. When the differentiation between rabb and murbūb occurred, the murbūb, as the servitor of its rabb deliberately chose its role to please its rabb. If the leper (the muqḥūr, *i.e.*, one on whom wrath falls), chose its own role on that day to please its rabb, the qāhir (*i.e.*, the wrathful), he is not to blame his rabb for being His muqḥūr in manifestation, though he might blame Him in his manifestation, forgetting his previous history. The Prophet Job suffered without complaint, because he had reached his ‘ayn in his suffering. The distress, the agony, are past and gone, when once the true origin is realised. The merest beggar on the roadside with festering sores becomes as contented and happy as the veriest Cæsar in his palace. He submits to the will of his rabb, submission being the

key-note of Muslim theology, which of course, is the exoteric form of Muslim philosophy.

Further the hope lies in the changing manifestation: "Verily after sorrow, there cometh joy," says the *Qur'ān*. The leper has had this suffering in this world; and he enters upon the next, better equipped to travel higher up. This is why people who die from lingering painful diseases are called martyrs.

The following verses from the *Qur'ān* are quoted to give a denial to transmigration.

When death comes to any one of them, he says: "O Preserver, send me back that I may do good works in the world that I am leaving—the answer will be 'never'.¹

There will be barzakh in their front, till they are raised again."

"When the trumpet will be blown, then there will be no relationship between them. Nobody will care for another; whosoever has his scale heavier will have good reward, and those whose scales are light are those who have ruined themselves, and they will be ever in Jehannum (gehanna)."²

Curiously enough, there have been people, though very few and far between, who think that reincarnation can be traced in the *Qur'ān*.

"What are we tired and fatigued after first creation? But they (the unbelievers) are in doubt and error as regards new creation?"³

"Tell. O Muḥammad, all praise to God, but

1. Sūra Māmin, 11.

2. Sūra Mā'ida, 112 and 114.

3. Sūra Kahf 50.

many of them do not understand it. The life in this world is play. The home of the future is real living. They do not understand it.”¹

“We created man in trouble.”²

“We swear by the declining day (afternoon), man is in similar decline.”³

“Say, O Muḥammad, He who created them first, will revive them. He knows about all creation.”⁴

Muḥammad’s dispensation, (peace be upon him) like the dispensations which had preceded it, included the doctrine of the resurrection of bodies on the day of judgment. References appear to be made to this throughout the above verses.

Authority is again quoted from the Mathnawī of Jalāluddīn Rūmī:

We have grown like grass often,
Seven hundred and seventy bodies have we taken.
From the inorganic, we developed into the vegetable;
Dying from the vegetable we rose to animal;
And leaving the animal we became man.
Then what fear that death will lower us?
The next transition will make us an angel,
Then shall we rise from angels and merge in
Infinity

Have we not been told
All of us will return.

The first part refers to material evolution, on

1 Sūra Ankabūt 29.

2. Sūra Balad 34.

3 Sūra Aqr 20

4. Sūra Yāsīn 23

this side the grave; the second part to evolution beyond the grave, through the different spiritual planes.

The third point at which Taṣawwuf parts company with Theosophy is

SYMBOLISM

The Muslim mosque is a vacant space—nothing to touch or see—a symbol of the house of the Supreme. The Muslim fixes his eyes on the point of space in front of him, at which he performs his sajdah (prostration); and thus concentrates his attention at that point, according to Baiḍāwī who was a Shāfi'. When he prays, he is ordered to assume an attitude as if he sees God; and if he cannot do this, to imagine that God sees him. There is no symbol required to attract and concentrate his attention.

It may be remembered that the Arabs had worshipped gods and goddesses in the temple of Mecca. There were 360 of them. They were the embodiments of the different *asmā*, (names) of God. Muḥammad (peace be upon him) emptied the temple of those graven images. Though the *asmā*' of God are recognised, the Dhāt or individuality of God is not to be ignored and hidden behind the *asmā*'. The extinction of the deities as intermediaries in the temple was the extinction of the embodiment of names in worship. The worshipper always stood face to face with the Supreme. Each *ism-i kiyānī* is directly under the influence of its own *ism-i ilāhī* and indirectly of the other *asmā*' (*vide* diagram on page 54. *Wa ma min dabbatin fil ardi illa hua akhizun bi nasiyatiha, hazi rabbi ala shiraṭin mustaqīm* (Every creeping

creature on the earth has its forelock in hand of the its rabb, and that rabb is in the right path), *vide* page 57-58 *ante*. Each *ism-i-kiyānī* is guided by its *rabb* in other words, each *marbūb* seeks the help of and worships its *rabb* whose form it is: *Iyyaka nabudu wa iyyaka nastayin*¹ (Thee do we worship, and of Thee we seek help) This is the prayer of each *marbūb* to its *rabb*; and this is the line of *barzakh* between the two sets of names, according to *Mir'at-ul-Ārifīn*—a treatise written at the dictation of *Imām Husayn*. Man is a conglomeration of all the conceivable *asmā'-i-kiyānī*; and he is to seek the help of, and worship the Being, whose form or "own image"² he is, (*vide* pp. 70 and 76 *ante*), and who is the possessor of all the conceivable *asmā'-i-ilāhī*, *i.e.*, who is the *Rabb-ul-Arbāb*—God; and he is to worship none else. This is his prayer of *Iyyaka nabudu*. Man is not to confine himself to the worship of one particular *ism*. This particularization of one name to the exclusion of other names, (for the name Allah is *ism-i-jāmi*—it comprises all names) militates against and mars the perfection, which should be characteristic of a perfect being like man—the vicegerent of God on earth, and is a source of his degradation; and is a shirk and therefore a sin.

In the case of *auliya*, it is different; they realize the named, through the name—look through Nature up to Nature's God,—drop materiality altogether in their outlook of life, according to the advice of *Rūmī*:

Dar guzar kun jumla tan ra dar nazar
Dar nazar rau dar nazar rau, dar nazar

1. *Sūra, Fātiḥa* : 3.

2. *Genesis*, 1—27.

Drop the material body out of sight,
Go into sight, go into sight and go into sight.

No doubt, there are intermediaries working in this mundane sphere, *e.g.*, if there were not the forces called gravitation and cohesion, the existence of the world would have been impossible. These could be symbolised and embodied in figures. Man lives and works under the natural forces, and he does not thank them; he thanks only the Supreme Power who keeps them going. There are archangels and angels for the administration of the world; but no Muslim worships any one of them. They have their own functions and duties, as we have our functions and duties. Besides the angels, there are functionaries on the material plane, through whom and by whom the affairs of the world are regulated. (For an account of these see page 161-162 *ante*.)

Their administration is said to be carried on, on the same lines as the administration of worldly Kings and Governors. With all that, there is no worship for them from any body. The Muslim has not got his household deity. A ḥadīth runs as follows:

When the latchet of your shoe is lost, ask it of God.

Mediation in this world cannot, altogether, be done away with; but the thought should always be directed to the moving spring of all actions, as the poet Sa'dī says:

Dar ain noul az shirk poshida ast

Ki Zaydam bi azurd wa Amrum bi kast

There is a sort of shirk hidden in this:

That Zayd has injured me, and 'Amr has ruined me.

This is *shirk fil-af'āl*. *Shirk* also consists in giving the attributes of God to other-than-God. *Mā-siwālla*), which is *shirk fis Şifāt*.

An attack is, however, levelled at the Muslims that there is a stone in the temple of Mecca. It must be remembered that this is not a graven stone. It is there as a historical monument, and to commemorate a historical event. It is said to have been placed there by the Patriarch Abraham ; and revolutions that are made around it commemorate the form of prayer that was practised by Abraham and his followers. Since Muḥammad was a descendant of the great unitarian Patriarch, he wished to keep green the holy practices of his forefather. Besides he wanted to congregate his followers in one and the same place at least once a year, for social and religious intercourse. The stone of Ka'ba is after all a stone, regarding which 'Umar said :

"I know that it is a mere stone, but I kiss it, as it was kissed by the Prophet" (peace be upon him).

(For an esoteric explanation see pages 132-133 *ante*.)

There is no doubt that the human mind takes all means to be ends themselves ; and hence the religion and philosophy of Islam have eschewed the worship of means altogether.

APPENDIX I

SUFI ORDERS IN THE DECCAN¹

The Faqir is not such a simple individual as he appears to be at first sight. At first blush, it would appear that one has to take a bowl of clay or wooden tray to play the role of a faqir; but the history of the individual would reveal that he is the product of a well-organized machinery, a member of a society, a Monastic society with regular rules and regulations, the breach of which involves his being "drummed out"—a way of ostracism that appears to be popular amongst them as in the army. According to some jurists, every Maussalman, man or woman is bound to follow the lead of a spiritual director—a *Pir* answering to a *guru* amongst the Hindus. There is no direct authority in the Qur'ān enjoining the following of a *Pir*. In fact, the democratic spirit of Islam would appear to be against all confessional and guru-worship; but texts are quoted as supporting the ceremonials connected with the *bay't* such as "Obey God and obey His Prophet, and such as those placed in authority over you."² (*Aṭī'ullaha wa aṭī'ur-Rasūla wa ūlil-amri minkum.*)

"O believers, fear God and seek a means to approach Him (Yā ayyuhā-l-adhīna amanu-atqul-laha wabtaghu ilayhī-l-wasīlata.)"³

Whoever did *bay't* to you (O Prophet) has

1. Reprinted from the Author's book *The Philosophy of Islam*.

2. Sūra Nisā, iv : 59.

3. Sūra Mā'idā, v : 35.

verily done *bay't* to God, for verily God's hand is on their hand." (*Innal ladhina yubāyi'unaka innamā yubāyi'unallaha, Yadullahi fawqa aydihim.*)¹

"O believers who have brought faith in God, bring faith in God (once again) and in His Prophet and the Book He sent down to His Prophet." *Yā ayyuhal ladhina āmanu, aminu billahi wa rasūlihi, wal hiābil-ladhi nuzzila 'ala rasūlihi.*)²

The ceremony of *bay't* (i.e.) placing the palm of one's hand on that of another person appears merely to have been the sign of sealing an agreement. The Prophet took under a tree the allegiance of some of the people of Madīna, who had invited him to their city ; and performed this ceremony.

He had the ceremony of *bay't* performed for the following purposes :³ When people adopted Islam, they had to perform *bay't* to the commander of an army. When *jihād* or the holy war of Islam was undertaken, the people performed *bay't*, to the effect that they would risk their lives. When a Caliph was elected, they performed *bay't* or took the oath of allegiance. Lastly, when a man repented of his sins, and had made up his mind to lead a life of righteousness and piety, according to the Shari'at of the Prophet, he had to perform *bay't* or take an oath before a holy man who is walking according to the Shari'at, that he would not go back on his promise. No *bay't* was ever performed with the object of learning occult knowledge or seeking intercession.

However, the *bay't* in vogue in Islam is based on

1 Sūra Fath, xlviii : 10

2 Sūra Nisā iv : 13.

3. *Taṣṣanif-i-Ahmadiyyah* pp. 84, 85, 86.

the bay't mentioned last.

The spirit of Islam seems to be for man to have direct communion with God, so much so that all the intermediaries whose existence is acknowledged are lost sight of, in the communion of man with God. There is no angel-worship in Islam, otherwise Islam, like Hinduism, would have its 33 crores of gods (or *devas* or the intermediary beings who manage the affairs of the world). Such being the case it would seem incredible that Islam should enjoin saint-worship. The *Ghayri muqallidin* do not believe in the bay't, if it means more than the making of a promise to a saintly person, to keep away from the ways of sin. However, most Muslims perform this ceremony and attach themselves to some one Pir or other.

The ways in which a man performs the bay't are different. The murīd performs two *rak'at* namāz.¹ If he is illiterate, the Pir leads in the namāz, and the candidate simply follows him. Then he sits before his Pir four-square, and they join hands. If a woman is to become a murīd, she takes hold of one end of a turban-cloth, while the Pir takes the other end; or a basin of water is put in front of them and they dip their hands at the same time and say the same prayers. The Pir says: "I take you as brother or sister in religion and ask you to accept the allegiance of all the Pirs up to the Prophet." Then he reads the Fātiḥa and concludes the ceremony. Then again there is a stage at which a man renounces the world and joins some order of Dervishes or faqīrs.

Asceticism is foreign to the teaching of Islam

1. Murīd is one who has attraction towards God; and Murād is one whom God attracts towards Himself.

which openly proclaims that "there is no asceticism in Islam." Still several orders of faqīrs have arisen. There are people who have honestly given up the world; and there are people who have made a show of doing it, with the object of gaining more of it :

*Ay basa Iblis ādam ruya ast,
Pus bihar dusti na bayad dad dust.*

(Mathnawī)

O, there are many an Iblis in the form of man
Do not strike the palm (of hand) on that of
everybody.

When a person wishes to become a faqīr, he must become a murīd (seeker after God) first, and then present himself before the chief of some Order, called *sirguru*. He has first to prove that he is circumcised. The Pīr takes a pair of scissors and cuts off three hairs from his forehead. This is cutting of the three vices of ignorance, pride and selfishness. The latter then gets himself completely shaved and has a bath. The Pīr then gives him a strap of leather— $2\frac{1}{2}$ hands long, also a *lungutee* ($3\frac{1}{2}$ hands by $1\frac{1}{2}$ hands), and a *lungi* (lower garment) and a long cloth like a shroud and a cap for the head. If all these latter are not within his means, he merely gives him a *lungutee*. The ceremony is then performed before the assembled faqīrs. The murīd is then clad in these garments, while the necessary texts are chanted aloud. A cup of *sharbat* already partaken of by the Pīr is then given to the murīd to drink. A dinner is to be given to the assembly by the candidate or the Pīr; if this is not possible, they are satisfied with a mere cup of *sharbat* each. After this, the candidate becomes a

regular faqīr. The Pīr then teaches him the names of the four Pīrs and fourteen *Khānwādas*, and how the different ceremonies connected with the initiation arose and on what authority they are based. The shaving of the eye-brows originated with Jamāluddīn Sawochi and is based on the text "Am I not your Creator, they all said 'Thou art our Creator.' " (*Alastu birabbikum, Qalu balu*).¹ The binding of the strap originated with either Belool or Merān Khīl or Ḥaḍrat 'Alī. The *lungutee* arose with 'Abdulla, the standard-bearer, and is based on the text, *Al-ladhina āmanu wa 'amilus ṣaliḥati sanadkhiluhum jannatin tajri min taḥti-hal anharu*).² "They shall enter into it (the Heaven) for ever, etc.

The 'lūng' arose with Khwāja Uwais-i-Qarnī and is based on the text, "You will never reach virtue, unless you spend all of what you love." (*Lan tanālul-birra ḥatta tunfiq mimma tukhibbun*).³ The ceremony of bathing arose with Khwāja Ḥasan Baṣṭī, and is based on the text, "Thou art to die and they are to die. And verily on the day of judgment, you will not quarrel before your Lord."⁴ (*Innaka mayyatun wa innahum lamayyiun, wa innakum yawmal-qiyamati inda rabbikum la takhtasimun*). The ceremony of wearing the cap and giving sharbat arose with the Prophet, and they are based on the text, "God is the light of the heavens and the earth," (*Allahu nūrus samawāti wal arḍi*)⁵ and "Then gave them their Creator the purest wine" (*Saqahum rabbuhum sharaban takhura*)

1. Sūra A'rāf, 9 : 17.

2. Sūra-Nisā, iv : 47.

3. Sūra Āli-'Imrān, lvi : 85.

4. Sūra Zamar, xxiv.

5. Sūra Nūr 35.

and so on.¹ Every ceremony is traced to some saint and is supposed to be based on some text of the Qur'ān.

The chief seat in this Presidency where the several bands of faqirs are organised is Penukondah, a Qaṣba town in the Anantapur District. Each year on the 1st day of Jamādi-ul-Ākhar, the faqirs of all orders Banava, Rafā'ī, Madārī, Malang, and Shāh Jalāl congregate at this place and select their office-bearers to go on a two-year pilgrimage to the tombs of the saints in the Presidency. The Banava order was founded by Ghulām 'Alī Shāh of Delhi, and is traced to the Saint 'Abdul Qādir Jīlānī. The Rafā'ī order was founded by Saiyid Aḥmad Kabīr Rafā'ī (ob. 756 A.H.) and is traced to Khwāja Junayd of Baghdād. The Madārī Order was founded by Shāh Budruddīn Quṭub-ul-Madār. He seems to have come from Syria and to have travelled over a large part of North India and made thousands of converts to Islam, (ob. 840 A.H.) His shrine is in Makanpur in Oudh. His order is traced to Tyfūr of Syria—said to have been a disciple of Jesus Christ. The Jalālī Order was founded by Saiyid Jalāl Bokhārī (ob. 699 A.H.) They wear a sash and bear a horn of deer, and the seal of Nabuwat on their shoulders. The selection of the chief of each of these orders was so long in the hands of the faqirs themselves. Now it appears that the *Sajjāda* of Penukondah has this selection taken into his own hands. The latter is said to be descended from a brother of the local saint Bābā Fakhruddīn and has got nine villages attached

to the tomb. Out of the proceeds of two of these, he has to celebrate the annual festival. The *Sirguru* is the ruler of each Order, and has dominion over all faqīrs of his Order in whatever part of the Presidency. The *Sirguru* of Banavas must be a bachelor, and must have some knowledge of *Taṣawwuf*; but as often as not, he is a mere ignoramus. He has the power of drumming out or excommunicating a faqīr from his Order, for breach of discipline.

Next in rank to *Sirguru* is the *Bhandari*. He is the Prime Minister of the Order, collects and spends money in behalf of the band. He is the money-bag man and distributes the money-share of each faqīr to him. Then comes the *Upkari*. He looks after the cooking and meals; the *Kotwāl* has to look after discipline and to accompany the *Sirguru* in his itinerations. The *Nakqīb* has also to accompany and chant verses all along. Out of a collection of Rs. 100 (say), the *Sirguru* takes Rs. 5 and two shares; the *Bhandari* has no commission, but is entitled to $1\frac{1}{2}$ shares, the *Upkari*, *Kotwāl*, and *Nakqīb* each take $1\frac{3}{4}$ shares; and one share is allotted to each faqīr in rank and file. These bands go on their two-year round in the Southern Presidency starting from Penukondah. The *Sirguru* holds four *chouks* or *darbārs*, viz., at Penukondah, Matarwagal, Trichinopoly, and Nagore.

At Penukondah there is the tomb of *Bābā Fakhruddin*. He is said to have been a king of *Sistān*, a province of Persia, and a disciple of *Nathar Auliya* (*Maḥzaruddin*), the saint of Trichinopoly. He is the saint of cotton-carders (*Panjaris*).

On the 11th *Jamādi-ul-Ākhar*, the *sandal* cere-

mony is performed at Penukondah ; on the 12th, the *urs* ; and on the 13th the *asas* (staves) are taken round. From Penukondah, visiting small tombs *en route* and collecting their fixed *mamools*, the faqīrs go to Matarwangel, 22 miles from Kolar. Here is the tomb of Hayder Şafdar, another disciple of Nathar Auliyā of Trichinopoly. Some of the Orders fall off from this place, the Banava faqīrs, however, proceed further. A times some of the faqīrs of the remaining Orders select their own chiefs for the remaining journey. At Trichinopoly there are the tombs of Nathar Auliyā and his two disciples Shumspurran and Shumsgoyan ; Nathar Auliyā is also said to have been a king who became a saint. From Trichinopoly they go to Nagore, where there is the tomb of Qādir Walī. The last stage of the journey is the tomb of Buddū Shahīd, near Pallavaram. The faqīrs have their *mamools* in each place, *e.g.*, at Dindigul (at the tomb of Saidāuī Bī), the *mamool* is one dinner and Rs. 10. At the mosque of Tirumangalam, they get Rs. 5 ; at the Sivaganga mosque Rs. 30 ; at Tinnevely, 5 day's meals and Rs. 150 and so on. A curious ceremony in connection with the four *chouks* mentioned above is that they make the Malang *Sirguru* sit fours-square, and tie raw thread round his toes, so that he is not to go even for the calls of nature for five days at Penukondah and Matarwangel ; and three days at Trichinopoly and Nagore ; and then the faqīrs tread on fire in his presence. The practice of the visit from Penukondah to Trichinopoly appears to have arisen out of the custom of Bābā Fakhruddīn paying an annual vist to Nathar Auliyā

his Pīr, during his life-time.

The salām amongst these bands is not the ordinary Mussalman salām. Amongst Banavas, it is "Love of God." Answer "Love to all." Amongst Malang and Madārīs, it is "Ḥuqq-Allah Muḥammad Madār" Answer "Dum Peer Shāh Madār." Amongst the Rafā'īs "Love of God." Answer—"Love of Muhammad, the Prophet." When an order is on the move, the *Naqīb* leads the band and calls out "Hush bar Dum," "Nazarbar-Qadam" (*i.e.*, wakefulness on breath and eye on foot).¹ These two are the terms of the Naqshbandiyyah Order. "Wakefulness on the breath" is akin to the Hindu Pranamaya. Each breath that goes up is said to voice forth, "*Laillāha*" and the one that goes in "*Illallah*," "No god, except God," *i.e.*, in breathing out they negative all existences, and in breathing in, they acknowledge the only existence of God. "Eye on the foot," appears to be a fitting watchword in marching, and has for its objective the concentration of attention. Esoterically it is intended to put each man on his guard regarding the observance of the footsteps of the particular prophet, he may have chosen for his model.

1 Vide page 137. ante

APPENDIX II

GHAZZALI "ON THE SOUL"¹

"We equalised and breathed into it with our Breath."

The action that produces the highest degree of purification and moderation of temperament that is possible for the soul is called *equalisation*; the place of lodgment of the soul of Adam was moist clay, with which his skeleton was built; that of his descendants is the germ of life within the man. In the world, there are solid substances like mud and stone, or liquids like water. Fire does not kindle either of these or the compounds of these. Fire has no effect on mud, till it undergoes modification, and becomes by natural process a regular vegetable. Man eats and assimilates the vegetable; it becomes his blood and humours. By a process of extraction, the essence of that blood becomes the germ within man. Within the womb of the future mother, the constitution of this germ is still further tempered, so that it becomes suitable to be the habitat of the soul. This process is very like the ignition of the wick of a lamp, which when soaked sufficiently well in oil, becomes fit to hold a flame. In short, when the germ attains its highest perfection and equalisation of temperament, it becomes deserving of a soul that might take possession of it. Then what is lacking that the great Benefactor and Giver who gives to every one his due, should not give to

1. A free rendering from *Haqiqat-i-Ruh-i-Inadni*.

the embryo the soul that it is fit to hold? By equalisation is thus meant the process that the germ undergoes, till it becomes fit to hold the soul.

The Breathing.—This refers to the cause by which the wick (embryo) becomes lighted with the flame of the soul. When a blower blows on a burning piece of tinder, it bursts into flame. Breathing therefore is the cause of the flame. The cause that is thus fixed is an unsuitable expression in the case of God, and therefore the effect is here taken for the cause

The *Qur'ān* says: "God became wrath with them and thus took vengeance." Now anger is an emotion that affects the temperament of the angry person, so much so that he feels distressed at it. This is impossible in the case of God. Here therefore the effect of anger is meant; the person who is the subject on whom the anger is vented is annihilated. Thus the effect of anger is taken for the cause. Similarly the cause from which the effect (breathing) is brought about is taken for the breathing itself. There is no actual blowing in of breath.

The Wick and the Flame.—This is the conjunction of two attributes. One attribute is that of real acting or creating, and the other the existence of a temperament fit to receive the soul. The name of the Actor is the Great Bestower; and He bestows things on those who really require them and are fit to receive them. He gives existence to that which has the fitness to receive existence. He has another attribute called the Power. He is like the sun which lights up things which have the fitness to show themselves off, when there is nothing between them and the sun. The

attribute to receive is thus the transparency of the thing itself. A mirror is tarnished. There may be faces in front of it, but they are not reflected in it. The furbisher begins to furbish the mirror and removes the tarnish. As the tarnish disappears, the faces opposite to it gradually appear in it; in fact, the faces are created in the mirror. Similarly, as the germ develops into an embryo and the embryo attains its equalisation of temperament and perfection, the soul too appears in it from the Creator of the soul. There is no change in the Creator, just as there was no change in the face that was reflected in the mirror, immediately the mirror became bright. To say that the soul was created then only, and did not exist before, is a mistake. The non-reflexion of a face in a mirror does not point to its non-existence before the mirror became bright.

The Great Beneficence.—When water falls on the hand from a vassel, the particles of water separate themselves from the vessel and fall on the hand. This is not an apt illustration of God's beneficence. It is however comparable to the sun, which lights the walls of a house. People incorrectly assume that the rays separate themselves from the sun, and attach themselves to things or spread themselves on the walls. The light of the sun is the cause of the appearance of a thing which is a fit receptacle for the sun's rays, though it might be less reflected on a wall. It is like the reflexion of a face in the mirror. The face does not detach itself from the person, and attach itself to the mirror. The face of a man becomes the cause of existence of the face in the mirror, which is fit

to reflect it. There is no detachment on one hand, and attachment on the other. In things that have aptitude to assume existence, the cause of their existence is the *beneficence* of God.

What is the Soul?—This is a question, the answer to which the Prophet was prohibited from giving in the case of unfit persons. To those that are fit to understand, there is no prohibition. The soul is not a substance that has been poured into the body, like water into a vessel. It is not an extension that exists in the heart and brain of man like blackness in a black thing or knowledge in the knower. It is, on the other hand, an essence that knows itself and its Creator, and enquires into causes and effects.

Knowledge is extension. If the soul were extension, then the existence of extension upon extension would become possible. This, however, is an impossibility in the view of philosophers. There is another proof that it is an essence and not an extension. An extension possesses one attribute, being one dimension of a thing; but the soul has two opposite attributes; while it knows itself, it knows its Maker also. It is not a body. A body is capable of being divided. If soul were capable of division or breaking up, there would be knowledge in one part of it, and ignorance in another. It would thus be cognizant and ignorant of the same thing at the same time. Knowledge and ignorance of one and the same thing at one and the same time is impossible.

Thus it is one; it has no parts, and it is a thing that cannot be divided. The word *part* is unsuitable, for part implies a whole, and no whole exists here. It

may be a part in the sense that one is a part of ten ; for when all parts are taken which exist in ten, then one will be one of the parts. Take the whole creation, or those things that constitute the existence of men ; their soul will be one of them.

How it exists.—It is neither within or without the body ; it is neither separate from it nor connected with it. It has been proved that soul is neither corporeal nor spatial. When it is neither of these, then the question of its connexion or separateness is as much unconnected with it as the question of ignorance or knowledge with a mineral. A mineral is neither cognizant nor ignorant ; for knowledge and ignorance, life is a condition ; and when life itself is denied to a mineral, then whatever is dependent on life should also be denied.

The Soul's Direction.—It is free from all the qualities of being contained in a space, connected with a body or particularised in a direction. These are the attributes or dimensions of a body ; and when it is proved that soul is neither a body nor an extension of a body, then it is free from all those attributes.

The Forbidden Explanation.—Common people cannot have the understanding of this. There are two sets of people—the common and the elect. The former cannot understand the attributes of God ; how then can they understand the attributes of the soul ? The Karāmātians and the Hanbalīs who are overshadowed by materiality have become Corporealists, have denied the attributes of God Himself, and cannot understand how God can have no body. Those—

advanced a stage further—have no doubt denied corporeality; but could not deny the attributes dependent on corporeality. They have fixed a direction. Then come the last—the 'Asharîs and Mutazilites, who have advanced the furthest, and believe Him to be existence free from direction and dependence.

Why Mysteries are not for the Common People.—An impression has gained ground amongst them, that the attributes ascribed to the soul are impossible except in the case of God. One runs the risk of being labelled heterodox, if he ascribes these attributes to the soul. They would think that the attributes peculiar to God are assumed not only for the soul, but for the personal self.

How the attributes are common to God, and others than God.—They think it impossible that two things in space can occupy one and the same place at one and the same time. Similarly they think it impossible that two things can do so in non-space. In the first case (of two things in space), they think that their distinction would disappear, and they would coalesce into one. In the second case, they think that if one of the two things in non-space requires no space, their distinction would disappear. Two dimensions cannot occupy the same space. The objection is seemingly valid. It is a palpable mistake to suppose that distinction between two objects is made known on account of space. The distinction may be from three sources: from *space*—two things in two places are distinguishable; from *time*—two extensions in one essence in two different times are distinguishable; and the third from *definition*. Different extensions of

one and the same object are distinguishable at one and the same time by mere description or definition, as, for example, saltness and moisture in a particular object. Time and space are one; but by mere description they are distinguishable. Knowledge and intention (Divine)—these are distinguishable by themselves by mere description or definition; otherwise the whole is one only. When extension of objects is imagined and distinguished, different objects, though they may not be in space, can be imagined and distinguished. It would appear that to give such attributes to soul is to bestow the attributes of God on it, and to make the two similar. This is not so; no similarity is established between man and God, when we speak of man as living, knowing, powerful, hearing, speaking, although those attributes belong to God also. Similarly to be non-spatial is not a peculiar attribute of God. The special attribute of God in which no one partakes is His Everlastingness. He is, by His essence, everlasting—by His essence, living, and so on. The essence of all things is nothingness; their existence is borrowed from God. God's existence is His essence and is not borrowed; everlastingness is the special attribute of God.

Breathed with our Breath.—The question arises: "Why with our breath? and why is the breathing specified?" All things owe their existence to God; why this particularity in regard to soul?

In one place God has said: "I created man out of putrid mud, and told the angels 'I am going to create man out of mud,; and then again He said: "When I properly tempered it, I breathed my spirit

into it." What then is the meaning of this breathing? If it means that breath left God and joined man, then division in the nature of God becomes possible; but this cannot be. The answer to this question may be illustrated from the sun. If the sun says, "I have given light to the earth," this will be correct. The earth, although there might have been little light, in it, was not like the atmosphere. Thus Soul was free from space and dimensions; to become cognizant of everything was potential in it, although it has no comparison with God; but in other bodies there was nothing of the sort, and hence the particularity.

Spirit, the Command of God.—The "world of command" is simply the world in which there is no measurement, estimate or delineation; and the world of creation is the world in which these qualities exist. It does not necessarily mean *invention*. The "world of command" is therefore the world which is above sense, thought, direction and space. There is no quantity in it, it does not come within the purview of measurement; but the world of creation is just the opposite of this. The souls of men and angels belong to the world of command.

Whether Soul is Created.—Although a set of people believe that the soul is uncreated, I do not believe it. We say "the soul is not created" in the sense that it is not subject to measurement or division. But all the same, it is created in the sense that it is not original and not everlasting. When the embryo becomes fit and suitable enough, the Spirit manifests itself in it; just as in the mirror, a face manifests itself immediately the mirror acquires sufficient brilliancy.

A face may be existent previously, but it does not appear in the mirror till the latter becomes fit for it. Immediately the mirror is burnished, it reflects the face.

After Separation.—In virtue of connexion with bodies, souls acquire certain qualities, such as knowledge, ignorance, purity, impurity, good morals and the reverse. On account of the acquisition of these, their separateness will remain, which was not the case before their connexion.

The Image of God.—The word *ṣūrat* (image or face,) has different meanings in Arabic. It means shape or combination of shapes, as of bodies which we sense. Sometimes it means *proposition*; one might speak of the *ṣūrat* or shape of a problem in Euclid. It may mean the image of a combination of circumstances. Here shape or *ṣūrat* is the metaphorical shape of the thing. It means the connexion between essence and attributes and actions. We have explained that soul is an essence; it is neither a body nor an extension. It is not an essence contained in space or direction; it is neither connected with nor detached from body; is neither within nor without the body. These things are in God also. Consider the attributes of God. The soul is living, knowing, powerful, willing, hearing, seeing, speaking. These are God's attributes also.

The Source of Man's Actions.—It is *will* or *intention*. It manifests itself in mind, and then with the aid of the animal soul (which is a term for ethereal vapour), it circulates through the system and rises to the brain. From there it acts on the nerves which emanate from it, and reaches the arteries, veins and

muscles. When the nerve absorbs it, the finger moves, and through the finger, the pen; then there is motion in ink, and then a form appears which originally was in will or intention. This form is according to the form in the treasure-house of our thought. Whoever has dived into the actions of God, and pondered over them and considered the skies and stars and their influences, cannot but be struck with the thought that angels play the same part in the macrocosm as do our faculties in our microcosm; and that man's control over his body is very like God's control over the world.

Man has the same control over his *qalb* (mind), as God has over his 'arsh; the brain corresponding to *kursi* and the senses to the angels, who by nature are obedient to the Owner and do not disobey Him, just as our senses do not disobey us. The organs and the muscles correspond to the skies; the power in the fingers corresponds to the nature with which the Creator has endowed every living creature. The paper, pen and ink (in our simile) are the element through which combinations and dispersions manifest themselves. The mirror of our thought corresponds to the *Lauh-i-mahfūz* (the preserved Tablet).

He who has understood this will grasp the meaning of the tradition: "God created man in His own image". "He who understands his *nafs* (soul) understands his God." If the relations and correspondences, described above, are not understood, man cannot, from a knowledge of his *nafs*, understand his God. If God had not concentrated in man all the things that are in the world, and had not made him a small

model (microcosm) and had not made him the *rabb* (the ruler) of this microcosm, he would not have understood the great world and its *Rabb* (ruler) who controls it with knowledge, power and wisdom; and would not have become cognizant of any of the attributes of God. By such a relation, *nafs* becomes one of the rungs of the ladder to the knowledge of the Maker of the *nafs*.

The reaction of the Prophet.—The Prophet has said: "God created souls two thousand years before the bodies." "I was before all the Prophets, but in mission the last of them all." "I was a Prophet when Adam was in clay and water." The first Hadīth clearly shows that the soul is *non-eternal* and is a created object. At first blush, it would appear as if the souls were created before the bodies, and they existed before them. It is however possible that the souls of angels are meant, and that the bodies referred to are 'arsh, *kursī*, the heavens, stars, mud and water. Remember that the bodies of men *en masse* are insignificantly small in comparison with the body of the sun. The body of the sun small beyond comparison with that of its heaven and with the heaven about it; and so on until finally we reach the *kursī* in which all are contained. This latter is so small in comparison with the 'arsh of God, that there can be no comparison between the two. When all these are considered, the bodies of men *en masse* are so insignificantly small that they cannot be thought of. Remember also that the souls of men *en masse* are also as small, in comparison with the body of the 'ālam (from mau to 'arsh). Their appearance

would manifest to one endowed with the light of illumination as the flame of a wick in comparison with the fire that has enshrouded the whole *'alam*. That fire is the souls of angels. There is a gradation amongst the angels. They are separate, and no two of them are in one rank, as in opposition to the souls of men; which in spite of their multiplicity are all one in kind and rank. Each angel is *sui generis*. God has made the angels say (in the *Qur'ān*): "There is no one of us but hath his known place." "We are those having purity." The Prophet has said that none of those who are in *rukū'* perform the *sajdah*; and none of those who are in *qiyām* perform their *rukū'*. Verily there is none amongst them, who hath not his appointed place. Thus the souls and the bodies mentioned in the *hadīth* are the angels and the bodies in the creation. As for the second *hadīth*, "I am the first, in creation, of the Prophets; but the last of them all," here by creation is meant the same estimate, plan or forecast which I have mentioned above. It does not mean "the bringing into existence"; for the Prophet never existed till he was born. The excellences and perfections that manifested themselves in him were first in the forecast of God, though last in point of manifestation, amongst the Prophets. This is the same as the Arabic saying: "First thought, then action." An engineer thinks of constructing a building. In the plan in his mind, there exists a fully constructed and finished building; but it is only then that actual construction begins. So far as he is concerned, the fully-constructed house already exists in his thought; although material

construction is his last act, there have been many stages from start to finish—the digging of foundations, the collection of materials, the raising of the walls, the putting up of the roof. These are mere intermediaries to bring his thought into full material existence.

What is the Object of Man's Existence?—To know the excellence of proximity to God. This becomes known to us from the teaching of the Prophets. The foundation-stone is first to be laid; when this is done, the construction progresses upon it from stage to stage, till the building is complete. In Adam, the foundation was laid, and the finishing touch was given in the Prophet (peace be upon him). This is the meaning of the saying, "he is the seal of the Prophets"; for an addition to perfection is a defect. The perfection of our hand consists in one palm and five fingers. Just as a four-fingered man is defective, so is a six-fingered man. Perfection consists in five fingers and five alone; the sixth is an additional appendage and a defect. The Prophet has compared Prophetship to a building, which is all but complete for want of one brick. He was the last brick to give perfection to the building. Thus we see there cannot be an addition to a complete building, and that (if there were) such an addition would be a defect. These things were in the forecast of God first, although they came last in the order of existence. As for the third ḥadīth: "I was a Prophet while Adam was in mud and water." the explanation of this in the same strain.

The creation of the children of Adam could not be complete, until a perfect man was born amongst

them—one who perfected the object of creation. In him, we believe creation reached its perfection, when it accepted the blessed soul of the Prophet. God first makes an estimate, and then brings it into objective existence; just as an engineer draws up a plan on paper or on slate. The engineer draws up the plan with his pen; but it is the knowledge of the engineer that sets the pen in motion. Similarly God draws up his plans with the pen of His Power on the tablet of His knowledge. Remember that a tablet is simply an object, which has the aptitude of being engraved upon; and a pen is the object which draws up figures on this tablet. This pen and tablet are not a reed and an oblong board. Materiality is not a condition of their existence. The pen and tablet of God must be suitable to His hand; they are free from material existence. The truth is they are spiritual essences.

APPENDIX III

TECHNICAL TERMS IN TASAWWUF

'Arif; One who observes the Dhāt and attributes and actions separately, and in conjunction with each other in his state (*ḥāl*); and not merely talks of these. One who has lost consciousness of these himself in the *'irfān* or knowledge of God.

'Abd: That which is manifest. The first *'abd* is "I" —the stage of Muḥammad (peace be upon him). With one Rabb (God), there is one 'Abd (the Prophet); and from this first 'abd other 'abds are manifested; the first 'abd is, therefore, a barzakh between God and the creation. Tauhid therefore is a reality, in which there is no rabb and no 'abd (*Tauḥīdu ḥaqīqatun lā rabba wu lā 'abdu*).

Abdāl: These are the seven auliyā who guard the seven continents. They are called abdāl (those who change), because they can change into any form they please. They can be present in one place, and show themselves in their causal bodies in different places.

'Adam: Nothingness. This is of two kinds: Real and Relational. Real 'adam does not exist; for if it did, it would be the opposite of God and would no longer be 'adam. Thus its existence is impossible. Excepting the letters A. D. A. M. nothing exists in externality. It has no Dhāt behind it; it is only an 'adam in words (*'adam-i-malfūẓi*). It is a name without the named; merely for the purpose of argument, a name is given to it.

Relational 'adam ('*adam-i-idāfi*); this is the reality of a'yān—which are clothed in the existence of God (according to the Shuhūdīyyah School); or according to which God manifests Himself (according to the Wajūdīyyah), i.e., the relation that exists between God and forms of 'abd in His knowledge is God's own existence. The a'yān are forms which are not differentiated from Him in the very first stage of Tanazzulāt.

Ahwāl: (sing. *Hāl*), conditions to which the 'abd is transferred by purifying his *nafs*; conditions that overshadow one's being spontaneously like fear, happiness, zest, love, etc.

Allah: Al-Ila (Ar. and Sanskrit. El. Hebrew, Eel "the worshipped") One who is worthy of worship; one before whom we humiliate ourselves. Name applied to God, implying all the attributes of perfection (the attributes of imperfection and defect being applicable to the Dhāt of 'abd, nothingness ('adam). Shāh Kamāl of Cuddapah has said :

*Mayn hun asam, shunwa hay haq, mayn bey basar
bina hay haq*

*Mayn gung hun, goya hay haq, mayn nay hun,
haq mawjud hay.*

I am deaf, the Truth is Hearing

I am blind, the Truth is seeing

I am dumb, the Truth is speaking

I am nothing, the Truth is existing.

The word is used in the first stage of Infinity where all indications are dropped (*Al-Tauhīdu is-qātul-ishārāt*); in the second stage the attributes of

perfection are predicated, and in the third, where such attributes become detailed, they indicate the named (*musammā*).

'*Anānīyat*: The ego of God. Gulshan-i-Rāz says:

Ḥaḡīqat kaḡ taiyyun shud muiyyan
Tu wu ra dar ībarat guftai man.

Truth by limitation, became limited

You call it "I" in your common parlance.

In the lower creation, it is limited; in man it is unlimited. When a man is conscious of his unlinitedness and infinity, he becomes *Insān-i-Kāmil* (the Perfect Man). If he does not, he is *ẓālim* and *jāhīl*. The '*anānīyat* of 'abd is the '*anānīyat* of God in limitation. An Apostolic Ḥadīth says: *Inna fi jasadī adama la-muzghatun wa fi muzghatin fawadun, wa fil fuwad ruhun wa fir-ruhin sirrun wa fi sirri kafī, wa fil kafī akfa wa fil akfa ana* The '*anānīyat* is thus hidden under seven sheaths, *akfā* (most secret) *kafī*, (secret), *sirr*, *rūh* (soul), *fuwad*, *muzga* (lump) *jasad* (body). Shaykh Aḥmad Sarhindī has located his six subtlties (*Laṭāyef*) thus; *akfā* in the head-plate, *kafī* in the forehead, *rūh* in the right-side, *qalb* in the left, *sirr* above the navel, and *nafs* in the navel.

Asmā': (sing. *Ism*), An *Ism* is the *Dhāt* looked at from a particular view-point; which view-point becomes a *shan* and then a *ṣifat*. This aspect or *ṣifat* of the *Dhāt* comes into operation (*fa'il*) and appears in form, and the form is that by which it is sensed.—The form of *ism-i-kiyānī*, *ergo* of *ism-i-ilāhī*, i.e., an aspect of the *Dhāt* is just what is sensed; or as Ibn 'Arabī has put it, *Al-Ḥaqqu maḡsūsun wal khalaqu*

ma'qūlun (the Truth is sensed and the creation inferred). Imām Ghazzālī in his "Asmā'-i-Ḥusna" (the Beautiful Names) gives the illustration of water and its thirst-quenching quality (attribute). This *shān* is inherent in water, becomes potential in your imagination, before it becomes kinetic in its proper place (the animal system). It manifests itself in operation, but it is the eternal aspect of water. God is creator and *rabb*, whether or not there is the creation or *marbūb*. The Names are applicable, when their counter-aspects are in manifestation, and are sensed in their aspects of forms.

The *Ism-i-ā'zam* (the Great name) of God is Allah. Some consider it to be Raḥmān; and some consider it to be either Raḥīm or Ḥayy (the Living one) or Qayyūm (the eternal one). It is the Shem-hamphorash of Talmud. The *asmā'* are either of Dhāt like Quddūs (Holy), Salām (everlasting or of *ṣifāt*, which are of limited aspect, like 'Ālim (all-knowing), Murīd (the willer). To remember God (in *dhikr*) by the Dhāt name is to show honour to all His other names; whereas to remember him by the *ṣifāt* name is to limit Him to that name. When you remember Him by a particular name that name must manifest itself, e.g., if a sick man calls out "Yā Shāfi" (O Healer) he must get well at once; but in most cases this does not happen, because, says Ghazzālī (in his *Asmā'-i-Ḥusna*), he does not know the exact name and the exact way and circumstance in which he has to call out that name, e.g. a healthy man calling out "yā shāfi," must become sick before that name manifests itself. Hence it is safer to call

Him by His personal names than by His *ṣifātī* names.

Auliya: (sing. *Walī*). Those who have obtained proximity to God. They are those who have ascended from the lowest to the highest rung of the ladder. Some like Ibn 'Arabī, consider that the state of *walī* is higher than that of prophet in the Prophet Muhammad (peace be upon him); because *Wilāyat* is proximity to God and Prophetship is proximity to the Creation. A *walī* is an Abul-Waqt (father or controller of the time) as opposed to an Ibn-ul-Waqt (son of the time—one who swims with the current of time). An Abul-Waqt is one who has annihilated his will in the Will of God; and in him the Will of God alone manifests itself; and he does what God wills—he works wonders and miracles. An Ibn-ul-Waqt is one who observes the manifestations of *asmā'*, and adjusts himself to the requirement of those *asmā'*.

A'yān: Thought-forms of the *Dhāt*. Forms of jug, saucer, etc., are the bodies in which clay appears; and these exist only in imagination; their peculiarities come into display by means of clay. *A'yān* are similarly the outlines in which the existence appears. Hence it is said that *a'yān* never smelt the smell of existence (*ma shummut rahiyatul wajūd*). They are realities, so far as God's knowledge is concerned; they are unrealities, so far as their externality is concerned. They are called *Thābilah* as they are *permanent* unrealities externally. Philosophers call them non-existent *shay* (thing desired) and *māhiyyat*. Since they are permanent in God's

knowledge as *ada n-i-malfūzī*, they are called A'yān-i-Thābita. They are thus eternal in God's knowledge; in externality their manifestation is fleeting. They cannot be said to be non-eternal in their inward aspect; for then God's knowledge will have to be considered non-eternal, which is impossible. A'yān begin after the stage of Wāḥidīyat, where their manifestation begins, and when they are called A'yān-i-Khārija which are subject to annihilation.

'Aynīyat: Sameness. When two things are identical it is 'Aynīyat, like ice and water, wave and sea. This 'aynīyat holds good in the case of the Dhāt and ṣifāt of God and servant. This is a real identification, as in the identity of words and ink: the number one and ten, etc. The 'aynīyat is real (*ḥaqīqī*) as is proved by such verses as "I am in your nafs, you do not see me" (*wa fi anfusikum ajala tubsirūn*).¹ "We are near you, but you do not see" (*wa nahnu aqrabu ilayhi minkum wa lakīn la tubsirūn*).² As opposed to 'Aynīyat, there is Ghayrīyat, which is suppositional or in fancy. This is owing to i'tibārāt in existence. God is independent in the worlds. (*Inn Allaha lā ghanīyyun anil 'ālamīn.*)

Burūz: The influence of one soul on another, both being where they are. The soul is neither within the body nor without it. Its sight is on the physical body. When it sees 'Izrā'īl, the Angel of Death, it is so enamoured of him that it shifts its sight to the mithāl body; and the physical body dies. When it shifts its sight to the body of rūḥ, the

1. Sūra II : 22.

2. Sūra Ivi : 27.

mithāl body also disintegrates. In Burūz, the soul of one individual influences the soul of another (and consequently the physical body of the latter), both being where they are, (there being no change in the influencing soul).

The soul of Sanā'i influenced the soul of Rūmī in this way; or the soul of Abū Sa'īd Abul Khayr influenced the soul of Ibn 'Arabī. This is different from Tanāsukh (metempsychosis), in which one soul peregrinates from body to body; which doctrine is "abominable to the Muslim." This is the same as *Tamassul*, (spiritual resemblance) in which angels or saints take shape in different places, being where they are in their original places, e.g., the angel Gabriel appeared before the Prophet (peace be upon him) in the form of Dihyā Kalbī, or a ṣaḥābī, or in that of an Arab of the Desert being in his own sphere. God appeared to Moses in a burning bush or to the Prophet (peace be upon him) in the shape of a "beardless youth" *amrudin khataf*).

Barzakh: A barrier of separation between two things or states, whether allied to each other, or not; as anthropoid ape is barzakh between man and beast; coral is barzakh between the vegetable and mineral kingdoms, the date tree is barzakh between the vegetable and animal kingdom; mithāl is barzakh between the causal and soul worlds.

Shāh Waliyullah Ṣāhib has used the term Barzakh for the state after the earthly life, confining the term mithāl to pre-natal condition, although the two terms are promiscuously used ordinarily. In barzakh, one assumes a garb befitting the character

that had predominated him in the earthly life, e.g. If one had the character of using a sharp and stinging tongue (or a similar quality) in this life, he assumes the form of a scorpion, while he still retains his earthly self-consciousness (*vide* p. 108 *ante*). This prevents him from disclosing himself to his former earthly relatives and acquaintances already living in the barzakh world, who have retained or regained their earthly form, or who have acquired a luminous form or body there. If one assumes a particular unhuman form, he draws to himself similar forms already existing there, for according to the *Mathnawī*:

Nāriyan mur nāriyan ra jaziband

Nūriyan mur nurīyan ra taliband.

Ahl-i-bāṭil bāṭilan ra mi kashund

Bāqīyan ba bāqīyan hum sur khusand.

The people of fire absorb the people of fire,

The people of light draw the people of light.

Pepole who are in darkness draw similar people
towards them

Those who are saved are happy in the company
of the saved.

If one is transformed into a scorpion in the barzakh, the other scorpions of that region or even his own verdical thought forms so transformed,¹ draw or are drawn towards him and ply their stings on him that being their character, and he being a new arrival in that region.

Similarly, if he has assumed the form of a dog (retaining his former identity), the other dogs of that

1. *Sharī-Barzakh* of Abū Sa'īd Salami (translated by Maulavi 'Abdul Ghaffār Sāhib of Bangalore), Chap. 58.

region bark at him and bite him. This is the treatment accorded to a new arrival in the barzakh; and this is why a burial in the vicinity of the tomb of an auliya or in the compound of a mosque is much preferred by Muslims to burial elsewhere; the influence of the auliya or the holy magnetic atmosphere of the place serves to keep these old K.D's. of this region at a distance from the new arrival. The auliya's holy influence transforms the mithāl body of the new arrival into a luminous body. The Qur'ān says: *Khalaqal insāna fi aḥsani tqawim summa raddad nahu asfaha sāfilin*. "We created man in the best of forms, and sent him down to the worst plane." In the mithāl world (prenatal), he had a heavenly form; having appeared in this world, he by his behaviour made himself eligible for another form (suitable or unsuitable as the case may be to his dignity as man). *Ad-dunyā mazratul akhira*. This world is the harvest-ground of the next. If he assumes an unsuitable form in the barzakh, a form unbefitting his humanity, he remains in it till the day of judgment. It is only the luminous bodies that hear calls and prayers; and the dark bodies engrossed in their own character do not.

Bay't: Paying homage by laying the palm of one's hand on that of another—a Pīr by preference. In the beginning, the Prophet used to receive homage from the people accepting Islam. The homage that was received from some people of Tā'if near Madīna is called Bay't-ul-Riḍwān. Secondly, it was a promise taken from those who volunteered for Jihād; and thirdly it was taken from searchers after truth. It

was, however, a question whether it is *sunnat* or *mustahab* or *wājib* or *fard*. Those who consider it *fard* bring in the *ḥadīth*, "Search after knowledge is *fard* on all Muslims, male or female." *Talabul 'ilmi fariḍatun 'ala kulli Muslimīn wa Muslimātun.*

Baqā: A condition in which the '*abd*' is not hindered from seeing God on account of materiality, which is only '*adam*'.

Bāṭin: The interior of every form or world, e.g., the *bāṭin* of '*ālam-i-nāsūt* (the material world) is '*ālam-i-mithāl* (the world of similitudes), the *bāṭin* of '*ālam-i-mithāl* is '*ālam-i-arwāḥ* (the soul-world), the *bāṭin* of '*ālam-i-arwāḥ* is '*ālam-i-a'yān* (which is *Wāḥidiyat*); and *Dhāt* or *Aḥdīyat* is the *bāṭin* of '*Ālam-i-a'yān*

*Haq bi jan andar nihan, o jan bi tan andar nihan,
Ay nihan, andar nihan, andar nihan, andar nihan.
Ain chuni ramzi ayan khud bi nishān o' bi guman
Ay jahan, andar jihan, andar jihan, andar jihan*

The truth is hidden in life and life is hidden in
body,

O hidden, within hidden, within hidden, within
hidden.

This is a mystery—obvious without doubt and
sign,

O world, within world, within world, within
world.

Sometimes *bāṭin* is applied to all the worlds from *mithāl* upwards and *ẓāhir* only to the causal world.

Durratul-Bayda, or *Yākūt-ul-Abyad*.: The first Intelligence; a *Ḥadīth* says: *Awwala ma khalaqitahu*

Durratul-Bayda; the next name is Nafs-i-Kul, which is called Durratul-Aḥmar (the Red Chrysolite).

Dhāt: The Wujūdīyyah school considers the Dhāt (Reality) itself is wujūd (existence); so also do the Ash'arīs (which include the Sunnis), the followers of Abul Ḥasan al-Ash'arī. The Shuhūdīyyah school considers that it is separate from *Wujūd*, i.e., Dhāt in the first stage is without "be-ness" i.e., without any indication (*ishāra*) whatever. The Dhāt of Wujūdīyyah appears to be wujūd-i-idāfī (the additional existence), which comes within cognizance and which is a reflection of the Dhāt of Shuhūdīyyah; for in Tauḥīd there is no indication (*at Tauḥīdu isqāt-ul-ishārūt*).

Dhikr: Repetition of God's name or names. It may be vociferous, as in the case of a beginner (*Dhikr-i-Jalī*); it may be silent, in which the Dhākir forgets the words, and thinks only of the named. In another kind, both the Dhākir and Dhikr disappear, and the relish of Dhikr alone remains (*Dhikr Rūḥī*).

In Dhikr-i-Qalbī, the sālik disappears by himself and fancies God to be in his form. "I am not and God is." In Dhikr-i-Rūḥī the sālik sees his Dhāt, ṣifāt and af'āl, as the Dhāt, ṣifāt and af'āl of God.

Didār: (The Vision Beatific). When the 'abd reaches his 'ayn, he loses his egoism and then his vision becomes God's vision of himself. He becomes *Hū Hū* (He, without attributes) in the highest stage; in the lower stages, he has illuminations like lightning, etc. The 'abd cannot vision the absolute; the finite cannot realize the infinite except through the screen of ṣifāt; but in his journey on the upward are,

the *sālik* travels towards the absolute and infinite ; one who ascends the successive stages of the absolute by *Mujāhada*, has vision according to that stage. In the limited, the vision is of the limited ; in *arwāḥ*, the vision of *arwāḥ*. While the absolute sees the limited, the limited cannot see the absolute, or to put it in the profane words of Prof. Huxley, you cannot feel how a cray-fish feels, until you become the cray-fish itself. To see the absolute, one must merge in the absolute itself.

But this is a matter to be felt and realized and not talked of :

Dhawq-i-aein bada nu dani
Bi-khuda ta na chashi.

This intoxication is not realized
Till you have tasted of the wine.

This part of the esoteric doctrine of *Tasawwuf* is inculcated by means of signs and symbols and not by words. The limited can see only the limited ; the figures of our friends in *‘ālam-i-mithāl* are seen by us in real dreams. If they have progressed upwards to *‘ālam-i-arwāḥ*, they are not seen, unless we in *ajsām* have also progressed to a higher stage by *Mujāhada* or by the special grace of God. A *Yogi* in his physical body who has attained to a higher state of consciousness can see in his *Samathi* what another in his ordinary physical body cannot ; what wonder then that the Prophet (peace be upon him) being in his physical body had his *mi‘rāj*.

The *Didār* of *Dhāt* in this life, however, lasts for an infinitesimal part of a minute in the case of

ordinary sālik, and a little longer in the case of auliya. It flashes on mind like lightning (vide p. 99-100 *ante*). A Persian poet says:

Hayf dar chushm zadan suhbat-i-yar akhar shud

Ruyi gul sayr na didim wu bahar akhar shud.

Alas thy companionship departed in an eye's twinkling.

The beauty of the flower was hardly seen when the spring departed.

Dīdār is the special privilege of man, as the Khalifa of God on the earth (*Innī ja'lnaka khalīfatun fil arḍi*); for even angels of the *Malā-i-a'lā'*, who support the 'Arsh (throne) of God are still in search of Dīdār. A ḥadīth of the Prophet (peace be upon him) quoted by Ibn 'Arabī¹ says: *Innallaha ihtajaba anil absari wu annal mala il a'lā' yātlumu nahu kama tatlubunahu antum*. God is Hidden from the Inteligences (angels) as He is hidden from our eyes. The angels are in search of Him, as you are in search of Him.

It is only the man who searches for totality in the Total, the All in the all, that has the vision; and this is to be in this world only, for, as the Qur'ān says, he who is blind in this world is also blind in the next. *Man kana fi hazi hil ama fa hua fil akhirati ama wa azullu sabila*.²

This eye is, however, the mind's eye: *La tudrikul hul absar wa hua yudrikul absar wa hua lateefun khabir*. The sight does not see Him, He sees the sight.

1. *Futūḥat-i-Makkiyah*, Vol. I, Chap. III, Sec. 5.

2. *Sūra Banī Isrā'īl*, xvii : 72.

He is the subtle and nice-discerning. The bodily eye becomes the mind's eye.

Emān: The Qur'ān says: *Yā ayyuhal ladhīna amanu, aminu billahi wa Rasūlihi wa kitābil ladhī nuzzi'a 'ala Rasūlihi.*¹

"O believers who have brought faith, bring faith in God and in His Prophet and in the Book that He has sent down to His Prophet." The bringing in of the first faith is Islam; and that of the second is Emān. In the first, it is simply making a profession of the Creed (*Emān-i-Taqlidī*); and the second is making a profession after investigation (*Emān-i-Taḥqīqī*). In what is known as the Ḥadīth-i-Gabriel, which is the opening Ḥadīth of Mishkāṭ-ul-Maṣābiḥ, it is stated that a stranger made his appearance before the Prophet (peace be upon him) and asked him some four questions. What is Islam? What is Emān? What is Iḥsān? and when is the Qiyāmat. "Iḥsān", the Prophet said, "is worshipping God as if you see Him or if this cannot be done, it is worshipping Him as if He sees you." This is Emān-i-Ḥaqīqī, in which the devotee worships Him as if he sees Him, i.e., his mind's eye is opened, and he sees the 'ālam-i-mithāl and 'ālam-i-arwāḥ, and even penetrates as far as the Ḥaqīqat-i-Muḥammadi. The certainty obtained is Real Faith (Emān-i-Ḥaqīqī). Hence the injunctions of the Qur'ān to bring faith once again. The Emān of the Muslim is concerned with his sight, and not with his hearing, such as it was in the case of the Israelites who had the injunction to hear, "Hear, O Israel, Jehovah our

Elohim is one Jehovah" A Muslim advances up to the soul-stage, the characteristic of which is sight, while audition is perceptible and that feebly in the mithāl stage only.

Imām Ghazzālī has given three stages of the progress of certainty or knowledge. First 'Ilm-ul-Yaqīn (knowing certainty). This is like your seeing smoke and inferring the existence fire. It is the lowest kind of Emān. The second is 'Ayn-ul-yaqīn (ocular certainty) when you actually see the fire and believe in its existence. The sight is at times delusive, as in the case of a mirage; and hence the third is Ḥaqq-ul-Yaqīn, (certainty of certainty), when you approach the fire and experience its warmth. This precludes all doubt. The Qur'ān invites the believer not only to experience the faith of the second kind (to see 'ālam-i-mithāl and 'ālam-i-arwāḥ, etc.) but also to travel through these regions by sulūk and mujāhada and thus bring in a faith founded on the bed-rock of personal experience. (Emān-i-Ḥaqīqī).

Fanā (*fis-Shaykh*): To consider one's self as existing in the form of one's Pīr; and to annihilate one's self in him. *Fanā fil-Rasūl*, to do the same in the case of the Prophet. *Fanā-fillāh*, the same in God. 'Abd is 'adam and does not exist; for non exists but God. The existence of 'abd is only the manifestation of the ṣifāt of God. In fanā, the Sālik loses consciousness of himself; hence here is the 'adam of cognition, and not the cognition of 'adam.

Farq-ma'al-Jam; To differentiate 'abd from rabb is Farq; and to identity 'abd with rabb in existence is jam, To see 'abd in Rabb and Rabb is 'abd is Farq-

ma'al-Jam.

Fayḍ-i-Aqdas: Manifestation of a'yān in Dhāt, before external manifestation; and Fayḍ-i-Muqaddas is manifestation of asmā' externally, according to forms in God's knowledge.

Faqīr: A person who has subsistence for self and family for sometime; and *Miskīn* is one who has no subsistence even for one time. In Taṣawwuf, a faqīr is one who has lost his self. An Apostolic ḥadīth says: "I take pride in faqīrī and faqīrī is from me" (*Al-faqrū fakhri wal faqrū minni*). Another ḥadīth says: "Faqr is the blackening of the face in the two worlds" (*Al-faqrū sawādul wajhi fid-dārayn*). When the face is blackened, it disappears. Hence a faqīr is one who is self annihilated, even in this case.

Fikr: To think on the attributes of God and the identification of Rabb and 'abd. "Do not think on the Dhāt of God, but think on His attributes and His blessings." *Lā tafakkaru fi dhātillah, wa tafakuru fi shifātillah wa fi nuama'llahi*. "To think for a moment is better than service in both the worlds" (*Tafakkuru sā'tin khairun min 'ibādati-th-thaqalayn*).

Ghayrīyat: Being of different sort. The Ghayrīyat between Rabb and 'abd is only suppositional, and is brought about by I'tibārāt. God is the "worshipped" in every limitation. Hence drop off the worship of the "limited"; and worship only Him who is manifest in it. *Lā-ilaha illallah*. In this, the gharīyat between idols and God is dropped off. The idols are the limitations of God. If one could overlook the "limited" for the time being, he worships the unlimited God

through His manifestation. Once in a way only, worship through (and not of) "the limited" is permitted, as in the case of circumambulations around the Ka'ba. Here it is not to be lost sight of, that this is the worship of the Rabb-i-Ka'ba and not of the Ka'ba itself.

Ghauth: The axis around which the world turns. He is the chief functionary of the hierarchy which controls and manages the world.

Hama-bi-üst: This is the tauḥīd of şīfat (Tauḥīd-i-Şīfātī). No şīfat can exist without the Dhāt, since all şīfat inhere in Dhāt. "He is with you wherever you are" (*wa Hua ma'kum ayna mā kuntum*).¹ The giver and the taker are one and the same in different, and sometimes in contrary manifestations.

Hama-az-üst: This is the tauḥīd of af'āl. (Tauḥīd-i-af'ālī). In actions also tauḥīd underlies; good and evil, profit and loss proceed from God (*wal qadri khayrihi wa sharri minailahi taala*). If evil and good are from God, to whom will the punishment be meted out, and where is the necessity for heaven and hell? The Qur'ān has verses, showing that man's evil actions proceed from himself. *Mā aṣābaka min ḥasanatin famin allahi taala wa ma aṣābeka min sayyatin famin nafsika*.² (Whatever you have got out of goodness is from God; and whatever you have got out of evil is from yourselves). So long as Ghayriyat-i-l'tabārī remains, the distinction between good and evil must remain; when it disappears as in the case of Fanā, the distinction also disappears.

1. Qur'ān, lvii : 4.

2. Qur'ān, iv : 79.

Ilama-üst: (Tauḥīd-i-Dhātī): The manifestations of *ṣifāt* (attributes) and *af'āl* (actions) of God are not separate from God. God is present in every *ṣifat* and *fa'il*. Hence the existence of every *ṣifat* and *fa'il* is the existence of God. He is manifest in all, but each object is not to be considered as God, for this is limiting Him in that object. If the worshipper loses sight of the manifestation; and keeps the Dhāt in view in worshipping before an object, in fact, if he is "looking through Nature up to Nature's God", his worship does not become idolatry; but this is impossible for the *mobile vulgus* and is repudiated. The author of "Gulshan-i-Rāz" says:

Brahmin gar bidanisti ki but chist

Na danisti ki but ghayr az Khuda nist.

If the Brahmin knew what the idol is,

He would have known that idol is no other of God.

Hāba: The dust-particles, such as you see in a stream of the sun's light in a dark room. It is the *prima matrix*, the substance (*hayulā*) of the Divine Thought. There is the *hāba*, the soul-world and the causal world.

Ḥaqq: Truth—Proven. This is applicable to the first three stages of the Tanazzulāt. *Ruyat-i-Ḥaqq* is envisaging God in His Creation.

Ḥulūl: One thing entering into another like water in a tub. When "other than God" is not existent; the doctrine of the Ḥulūlīs like Ḥallāj does not hold water.

Ḥaqīqat: The reality of a thing. The causal world

is *thing*, the *mithāl*-world is its Ḥaḳīqat. The latter again is *thing*, and the soul-world is its ḥaḳīqat; and so on with 'ālam-i-a'yān and 'ilm up to the Dhāt which is the innermost "Ḥaḳīqat " Ḥaḳīqat is opposed to *i'tibār*. The Dhāt is the reality of everything; and *i'tibār* is the idea of a thing. Whatever conception is formed by us of a thing is its *i'tibār*.

Indrāj: Entry of one object into another in its highest aspect, e.g. Fire is the manifestation of the Ism, Al-Qābiḍ (the contractor); the quintessence of Qābiḍ is the Dhāt. Water is the manifestation of the name Al-Muḥīyy (the life-giver). The inner aspect of this name is the Dhāt. There is differentiation of contrariness in the lower stages. In essence, therefore, the one is the other in its highest aspect. This is the doctrine of *Indraj-i-kul fil Kul*.

Indimāj: Entry of one object into another in its lower aspect, as in the case of the seed and the tree, the yolk of an egg and the chicken.

I'tibārāt: Suppositions or fancies: Hypostasis of the German monks. When you observe a mountain from a distance, one whole aspect of it is in view. This corresponds to Aḥḍīyyat. A nearer approach and a closer observation reveal the aspects of this one aspect in detail. These aspects correspond to *I'tibārāt*, Hypostases which are four in number, viz., existence, knowledge, light and self-observance. The Dhāt was thus in existence, and the discovery was His 'Ilm (knowledge). Knowledge involves the knower and the known. The knower is the Dhāt and the known, His a'yān.

According to Jīlī, the a'yān have come out in manifestation like an inscription in ink, which is hidden in darkness but comes out on exposition. According to Ibnul 'Arabī, they have not smelt the smell of existence, *Mā shummat rahiyat al-Wujūd*. The Dhāt manifested Himself according to them. God is sensed, and the creation is inferred. Clay is sensed, its shapes—jug, pot—are inferred. Ibnul-'Arabī again says that the peculiarities of the a'yān were with them from eternity; Jīlī says that they were bestowed by God. Hence with the one, Destiny is unchangeable; and with the other, it is changeable.

According to Ibnul-'Arabī, God's knowledge is given him by the objects which He knew; knowledge is a relation between the knower and the known (*Al 'ilm nisbatun ṭabiatun lil ma'lūm*). God decreed that they should be what their nature required them to be. This makes God and objects co-eternal—a multiplicity in God, which multiplicity 'adam as the a'yān had no knowledge of themselves or of each other. (*Zi imtiyāz-'ilmi wu ghayri masun*) Jīlī therefore maintains that it was His knowing them that caused them to become the objects of His knowledge. God was self-absorbed. "I am and there is none beside Me." When He introspected, He found his potentialities (*shuyūnāt*). These shuyūnāt are therefore second in point of consideration.

When one introspects, he finds that he has mercy, anger, etc.; till then these latter are only potential. Jīlī therefore says that the existence of God is logically prior to the existence of a'yān, which

are forms of His manifestation.

'Ishq: Love—God is *'Ishq*. In answer to David's query, God said *Kuntu kanzan makhfiyyan fa-ahhabtu an 'urifa fa khalaqtul khalqa li 'urifa*. "I was a hiddden treasure, I loved to be known, and created the world to be known." God's first impulse was : "To Love to know Himself. The author of "Man Lagan" says :

*Eh nafs agar na chulbulata,
Keun khol kiwar bahar ata.
Rahla mohan apni nari meyn
Apus ki qadim kothri meyn.*

If this nafs had not stirred up,
Why would it have opened the door to come
out?

The lover would have stayed in his parterrie
And in His old, old room.

The first *bāṭinī* (internal) manifestation was, therefore, "Love to know Himself"; and the result was the "form of the First Intelligence" in His knowledge, which was *Ḥaqqat-i-Muḥammadi* (the Reality of Muḥammad). This latter therefore was the beloved of God; hence the title of Muḥammad (peace be upon him) came to be *Ḥabībulla* (the beloved of God). *A'yān*, and *Arwāḥ* come on in the later stages of *Tanazzulāt*, and Love comes in the very first among internal manifestations. Among the *Rafā'i* faqirs the salutation is *'Ishqalla* (God is love); and the answer : *'Ishq-i-Muḥammad Rasūlalla* (Muḥammad the first manifestation is love). The first manifestation or intelligence took two aspects, viz., of glory (*Jalāl*) and of beauty (*Jamāl*). *Jamāl* became

the lowest manifestation of the Reality of Muḥammad in the name of Hādī (True Guide); and Jalāl became the lowest manifestation in the name of Mudhil (one who leads astray)—the Iblīs. The sight of Ḥaḳīqat-i-Muḥammadi, or Rūḥ-i-ā'zam as it is otherwise called, was on the mithāl and causal bodies of the Prophet; whereas the sight of a lower manifestation, viz., the differentiated arwāḥ is on the mithāl and causal bodies of the other beings of the earth. Hence *Lau laka lama khalaqtul aflak*. "If it were not for thee, we would not have created the heavens." If the Rūḥ-i-ā'zam had not manifested itself, the arwāḥ of the world could not have manifested themselves.

Izdiwaj: The gamahea of the Greeks: "God was a hidden treasure. He loved to be known and created the world to be known" (*Kuntu kanzan makhfiyyan fa aḥbubtu an 'urifa fa khalaqtal khalaq.*) His Dhāt was hidden. The Internality joined with Love of self, and produced manifestation. The first joining was of Aḥdiyat and Wāḥidiyat; and thus there was *conjunction* between names.

Jalāl: Glorious (attributes). The attributes and asmā' that draw to the centre, and tend to the contraction of the circle of manifestation.

Jamāl: Manifestation of the attributes of mercy, love; expansion of the circle towards the circumference—Evolution as opposed to Involution, in the words of Herbert Spencer. In Jalāl, Jamāl is hidden and *vice versa*. Rain, for example, is a manifestation of Jamāl. Too much of it becomes a manifestation of

Jalāl; and again out of inundations, fresh fields and new populations arise—a manifestation of Jamāl.

Kalām-ullah: Word of God—the Qur’ān. It is considered in its two aspects—sense and word—*Kalām-i-nafsī* and *Kalām-i-lafẓī*. Some consider that as *nafsī* it is eternal; and others consider that as *lafẓī* also, it is eternal—Imām Ḥanbal held that as *Kalām-i-lafẓī*, the Qur’ān is uncreated, and Caliph Māmūn and his successor brought the weapon of Inquisition (Mehna) to prove that *Kalām-i-lafẓī* is created. The Qur’ān as it existed in the *Lawḥ-i-Maḥfūẓ* was eternal. *Bul hua Qur’ānin majīdun fī Lawḥin Maḥfūẓ*. When the Angel Gabriel brought it down, and the *Wahy* was expressed in the words of the Prophet it was called *Ḥadīth-i-Qudsī*. It was something like the difference between the Catholic and Protestant Churches; the former holding that the words of the Christian scriptures are the very words of God, and the latter that the sense was expressed in the words of the inspired writers.

Kalīma—Word: The reality of every object; its ‘ayn is a *Kalīma* (Logos of the Greeks).

Khalq: Manifestation from ‘ālam-i-arwāh to ‘ālam-i-nāsūt.

Khirqā: Gabardine. Torn cloth of patches, which the faqīrs wear; it is rent in the middle, so as to be worn around the neck. A Pīr bestows a *khirqā* on his murīd or khalīfa. The Prophet had sent such a *khirqā* to Uways-i-Qarnī; and had bestowed one on Ḥadrat ‘Alī. A murīd assuming the garb of his Pīr is supposed to have assumed the garb of his ṣifāt, and also to

have assumed the *ḥāl*, in which the Pīr was--when he last wore it.

Khaṭra: Whatever dawns on the mind from the unseen; an invitation to 'abd from his rabb.

Kiyānī: Realities of objects, and the manifestations of the names of God (Ilāhī); and these *asmā'-i-kiyānī* are twenty eight in number.

Kitābul-mubīn: The Preserved tablet. That which is general in God's knowledge is detailed in this. There is no addition to or subtraction from this (*La raṭbīn wa lā yābisīn illā fī kitābin mubīn*).¹

Lāḥūt: "The hidden treasure." The stage of Dhāt. The world of *asmā'* and *ṣifāt* is Jabarūt, and the stage of *arwāḥ* is Malakūt, and the last stage is Nāsūt. These terms are said to have been first used by Maṣṣūr-i-Ḥallāj. They are called *manāzil* (stages) of the upward arc in *sulūk*.

Laṭīfa: Anything that is only understood and cannot be expressed in words. There are six *Laṭīfas* (*Laṭāyif-i-sitta*). The first *laṭīfa* is *nafs* located near the navel; the second *laṭīfa* is *Qalb*, located above the heart; the third is *laṭīfa-i-Rūḥ*, on the right side of the chest; the fourth, *laṭīfa-i-Sir* near the mouth of the stomach; the fifth, *laṭīfa-i-Khaṭī* in the forehead; and the sixth *laṭīfa-i-Akfāḥ* on the top of the head. The *faqīrs* of the Naqshbandī order and the followers of Shaykh Ahmad of Sirhind practise on these points; other *Ṣūfīs* have not faith in them. These resemble the Kundalini (the circles) of Patanjali).

Maqām : Station : Locus standi. Till one has fulfilled the duties of a station, he should not advance forward, e.g., Patience is a station from which the sālik does not stir towards the next higher stage, viz., contentment, till he has completed its duties and got accustomed to it. Then in order come Dependence on God, Submission, etc. If the sālik stirs out without completing his course in it, the station is changed into hāl (state) in his case.

Murāqaba : (Literally to keep under sight ; to hang down one's head). This is to free the qalb from the Khaṭarāt of duality : to make the eye of the body and the eye of the heart (Oculus cordis) one and the same. When this is done, there is no necessity to close the bodily eye. If not, one has to do this, till he sees the picture of the universal idea of God in his qalb.

Murāqaba-i-Ḥuḍūrī : In this, the Sālik thinks he sees by God, eats by God, works by God. "He lives and moves and has his being by God" (and not *in* God as St. Paul has said). When a Muslim begins a work or takes a step, he says, *Bismil ahir-Raḥmān-ir-Raḥīm*. "I begin in the name of (by) God, whose mercy extends to all and whose compassion extends to His friends or the chosen " The Muslim is thus in Murāqaba at every step. Murāqaba-i-Nazarī is when the sālik thinks that God has appeared in his own form, sees through his eyes, hears through his ears.

Mujāhada : To strive against nafs against desire. An Apostolic Ḥadīth says : "Strive against desire." *Al-mujāhidu ma jahāda nafs*. The Prophet after the battle of Badr said : "I have turned from the lesser

jihād to the greater jihād. (*Ruj'ana minal-jihād-il-aṣghari ilal-jihād il-akbar*).

Mukāshafa: (Lifting of the veil): In this, the secrets of Divinity break on the heart. The sālik sees lights and illuminations. He sees the realities of 'ālam-i-mithāl with his bodily eyes; in fact by means of his five senses, he perceives the realities of that world; the lower animals sometimes display this perception.

Mushāhada: It is to see illuminations without the mediation of objects, i.e., to put objects out of sight and have direct illuminations. The *Mathnawī* says:

*Dar guzar kun jumla tan ra dar nazar,
Dar nazar raw, dar nazar raw, dar nazar.*

Drop all objects out of sight,
Go into sight, go into sight, go into sight.

Muayanah: Is when the sālik loses his self in these illuminations.

Maut-i-Ikhtiyārī: The sālik annihilates his self and makes God permanent. When the sālik dies to his self, he lives by the Eternal Life.

Mazhar-i-atamm: The perfect manifestation, the perfect man. The Reality of the Prophet was the First Manifestation of God; and the realities of the 'abds are the manifestations of that reality. Each object is a manifestation of some one name; but all the other names are there in it potentially. Hence each object is a perfect manifestation in itself. The Prophet was the embodiment of Jalālī (glorious) and Jamālī (beautiful) attributes. The first were only potential in him, and the second were in evidence.

He was thus a blessing to the worlds (*Raḥmatan lil 'ālamīn*). In fact, his Reality co-ordinates and harmonizes the contrary and conflicting *asmā'* manifested in this and the next worlds

Nafs-i-Raḥmānī: The influence that an *ism-i-ilāhī* exerts on its opposite *ism-i-kiyānī*. The human breath keeps the body alive and active; so also each *ism-i-rabb* keeps its *ism-i-murbūb* in activity. Both these are the manifestations of *wujūd-i-idāfī* (Derivative Existence) The worlds are the manifestations of this Divine breath; just as all the words of a language are the manifestations of one simple human breath.

Nay': A reed: Jalāluddīn Rūmī represents the "Insān-ul-Kāmil" by *Nay'*. Every Muslim author begins his book with the hallelujah (*Ḥamd*) of God, and praise (*Thānā*) of the Prophet. The Maulānā begins his *Mathnawī* with an account of the "Reed."

Beshnu az nay chūn hikāyat mi kunad
Uzjudai-ha shikāyat mi kunad.
Kuz nayastan ta mara bi burid-and
Uz nafiram murd wu zan nalid-and
Sina khakum sharah sharah az firaq,
Ta bugoyam sharah-i-dard ishtiyāq.

Listen to the reed when it narrates its tale,
 It complains about its separation.
 From the time they cut me from the reed-forest,
 Men and women have wept from my plaintive
 voice.

I wish my breast were rent to pieces
 When I make my commentary on the pain of

my Love.

There is no direct *ḥamā* and *thanā* in this; but in a hidden way it contains both these. The reed-forest, herein referred to, is the stage of Waḥdat, wherein the a'yān of the world lie hidden; Insān-ul-Kāmil is removed from this stage down to the lowest stage, wherein he is using a plaintive voice. He has to adjust the jarring asmā' through which he descended; and the asmā' are weeping for having been brought down to the same level by the adjusting hand of Insān ul-Kāmil; *akhizun bi masiyatīha* (who holds them by their forelock); hence the males (*Ābā-i-'Ulawī*) and the females (*Ummahāt-i-siflī*) referred to. Hidāyat 'Alī Ṣāhib in his Commentary of the 'Mathnawī' named *Kashful 'Ulūm* says that Ābā-i-'Ulawī are Asmā'-i-Ilāhī, and Ummahāt-i-siflī are the Asmā'-i-Kiyānī (*vide* p. 4). This cannot be; since the former being the direct asmā' of God are not under the control of anybody or of the Insān-ul-kāmil. It is only the latter that are under his control. Again it is only the latter twenty-one asmā'-i-kiyānī that have their opposites. There could be no manifestation of the world without the display of the opposites. Hence Ābā-i-'Ulawī and Ummahāt-i-siflī are these twenty-one asmā'-i-kiyānī. By their interplay, the world is manifest. The reed (Insān-ul-kāmil) by its sound (the Qur'ān) has brought these jarring asmā' into harmony; and hence, being refractory they bemoan in the grip of a compelling hand. Thus the Maulānā has brought out both *ḥamā* and *thanā* in his opening lines about the famous reed.

Qaḍa: In God's knowledge, there were the apti-

tudes of A'yān; and He commanded the A'yān to become what they were—this is Qaḍā. Whatever they were ordered to become, they had to become through their own medium—their own activity and not by an external agent. This is Qādar.

Qiyāmat: The State of Stability—a static state as opposed to dynamic. This is the appellation given to the Last Day. When the soul severs its connexion with the body, the faculty of *Wahm* accompanies it, according to Ghazzālī, to the other side of the grave;¹ and renews, in kaleidoscopic forms and with a hundredfold vigour, the changes wrought and nurtured in it during the man's life-time on the earth; and he takes the form of the predominating characteristic of his life,² still retaining the identity of his earthly ego, which links him on to resurrection in the next life. These changes, whether pleasant or unpleasant, go on recurring till a fixed time (*qiyāmat*), when he feels his proximity to God and is lost in Transcendental Wonder; for God is with His 'abd even in Hell, which is one of His asmā'-i-jalālī. This *qiyāmat* is not the *pralaya*, spoken of in Hinduism; when one cycle ends, and there is stationariness before another begins. For the God of Islam does not "take rest." He is the God "whom neither slumber nor sleep seizeth"³ (*Lā takhuzuhu sinatun wa lā noum*). The changes are in His activity of creation, He is ever the same—*Wa hua al ana kama kana*.

The time of *Qiyāmat* is not known to any

1. Vide p. 109-11 *ante*.

2. Page 109 *ante*.

3. Sūra Baqara 255.

creature. In the Ḥadīth of Gabriel (*vide* page 223 *ante*), the stranger also asked the Phophet (peace be upon him) to enlighten him regarding the day of judgment. The answer was, "the questioned one is himself no more enlightened than the questioner." "Then," said he, "enlighten me regarding the signs that shall precede it." The Prophet said: "It shall be when the maid-servant shall give birth to her master," and "you see the naked and barefooted, and the grazer of sheep enjoying themselves in palaces." According to 'Abdul Karīm Jilī' "Man is compared to Maid-servant and the Occult Truth to her Master." This, therefore, means that Qiyāmat will be when Divinity will manifest itself in Man. This world is where God observes through man ('Ālam-i-Shahādat); and the Mithāl world is where He does not observe through man but direct, which is therefore called *ghayb*. When man reverts to the mithāl stage, and God sees through him there, then this world becomes *ghayb* and the *mithāl* world becomes *shahādat*. The Wujūd-i-Bāṭini (the interior or real existence) of Man is God. The nature of this existence will become more apparent, and the reality of 'abd will become more clear in that state; (*vide* "Qurb-i-Nawāfil)," and the naked (the interior) will enjoy in 'palaces' (illuminations). When the 'ārif will become aware of *asmā'* and ignore them in the light of Dhāt; and when also, he will ignore *ṣifāt* and envisage Dhāt, he will be like the shepherd, who is enjoying himself in a palace, *i.e.*, the human man will enjoy the light of epiphanies.

These are the minor signs.—The major signs are that Yājūj and Mājūj which appear on the earth. These are the Seditious Thoughts and Evil Intentions overpowering the nafs of man. They will be finally killed; and in their places, Rahmāni Khaṭras will appear. The second major sign is the appearance of *Dabbatul-ard*, a talking beast¹ who will warn people against evil impulses. Jilī considers that this refers to Rūḥ-ul-Quds (the Holy Ghost). The third is Dajjāl, who will wander over the earth, but would avoid the direction of Macca and Madina; he will stop short at Ramilah, a village built of mud near Jerusalem. Here Christ will descend and kill him with a lance. This Dajjāl will have hell on his left-hand side, and heaven on his right-hand side. Jilī considers that Dajjāl is the Nafs-i-amṡāra, which is the repository of evil thoughts. On its left is the hell of ascetic life; and its right, the heaven of licentiousness. Whoever is put into hell will at once find a place in God's heaven, and *vice versa*. The Christ referred to is the Soul that will scotch the nafs. The two cities that Dajjāl will be unable to enter are the cities of Sukr and Saḥw, and the village Ramilah that will obstruct his path is the stage of Causal body. The fourth is the appearance of Mahdī. The fifth sign is the rising of the Sun in the West and his setting in the East. This means that man will have illuminations from a quarter least anticipated. All these signs mean that the ghayb world will become the apparent world. This is the expected Millennium, wherein evil will disappear from the

world before the coming of the Judgment Day. Jili's explanations are more or less on rationalistic rather than on *Kashfī* (illuminationists) lines and these are not acquiesced in, by literalists, such as Ahl-i-Sunnat are.

Qurb-i-Farā'yad: In this, God is the externality of 'abd. God is the actor and instrument of 'abd. He becomes the sight and hearing of 'abd.

Qurb-i-Nawāfil: 'Abd becomes the externality of God, and the actor and instrument of God. In such a condition, Isaiah said: "Harken unto me, O Jacob, Israel my called: I am He, I am the First, and I also am the Last." Isaiah 48. See also Psalms, 46-10, for David.

Qalb: (The heart.) 'This is not the lump of flesh of pine-shape, located near the nipples, which is the soul of motive power, and is shared in by the lower animals. It is really the borderland between Rūh and Nafs, between light and darkness; it is so called because it turns and directs itself to the *ism* that presents itself before it, or because it takes an inverted image of the world. The retina of the eye takes an inverted image of things, by the laws of refraction of light in the crystalline lens; but actually we see things upright; for Qalb has again inverted an up-turned image, and made it upright. The Western psychologists simply say that we have an upright view, because of the force of habit. Qalb again is a drop in the ocean of rūh, which has manifested itself in limitation according to the nature of the physical body. It is compounded of the subtle rūh and the coarse body; and has thus established connection be-

tween the two. It receives impressions from the external world through the five external senses, and then from the internal world through the five internal senses (*viz.*, Thought, Instinct, Memory, Reasoning and Fancy). 'Abdul Karīm Jilī describes Qalb "as the eternal light and sublime consciousness (Sirr) revealed in the 'ayn of created beings." It is the throne of God (Al-'Arsh), and His temple in man (*Qalb-ul-Mumin 'Arsh-ullahi.*) It is the centre of Divine consciousness in man. It reflects all the Divine names and attributes at once, and turns its face under the influence of different names, like the needle of a compass. The mercurial coating of this mirror is the body. The heart reflects the world of attributes. "The earth and the heaven do not contain me; but the heart of my believing servant containeth me." (*Lā yasuni arḍun wa lā samaun wa yasuni 'qalbu 'abdin muminīn*). When one perceives an object, an impression is carried to the brain, one or more of the five senses contributing their quota through their respective channels. The commonsense (*ḥiss-i-mushṭarak*), one of the five internal senses, then adjusts these impressions and forms the required image; and these images are carried to the rūḥ (soul) through one of the other four internal faculties (*quwā-i-bāṭiniyyah*), *viz.*, imagination (*khayāl*), Thinking (*mutaṣarrifa*), Instinct (*wāḥima*) Retentativeness (*ḥāfiẓa*). An adept does not see an object as an object; he sees it as the manifestation of God's attributes and names; and so the impression that his Qalb, which is the mystical commonsense, carries to the rūḥ (soul) is the manifestation of Divinity with-

out. Qalb is really the photographic plate that takes on the picture of God's manifestations, and not merely of the outer shell of materiality, through the x-rays of the five internal faculties, so to speak. An Urdu poet has said :

*Dil ke āyine men hay taṣwīr-i-yā
Jab dharā gardan jhukū'ī dekh li*

In the mirror of the heart is the picture of the Friend

When for a while, I hang down my head, I see Him.

There are three aspects of this Qalb; one is Qalb-i-Munib, from which good Khaṭarāt manifest themselves, and another is Qalb-i-Salīm which displays love of God and fondness for 'irfān; and the third is Qalb-i-Shāhid, which discerns the presence of God in every object.

Rasm—as opposed to **Ism**: It is the effect and manifestation of **Ism**. It means the attributes of creatures (the created). All that is considered as other-than-God (*Mā shwāllah*) is really the effect of **Asmā**.'

Rabb: Particular name of God in reference to each 'ayn-i-thābita. The name Providence requires as its opposite, some one to be provided; the name "merciful" requires "some one to whom mercy is shown." The one is rabb and **Ism-i-Ilāhī**, and the other is murūb and **Ism-i-Kiyānī**. The name Allah is conglomerate of all **asmā**'.

Sālik: One who enters on sulūk (pilgrimage); he is in the middle stage between a beginner, and an

adept. Firstly there is pure *sālik* as defined above. Then *sālik-majdhūb*, one who has attained *jadhba* in his *sulūk*. The third *majdhūb-sālik*, one who has attained *jadhba*, purely by God's grace, and without his *Mujāhada* and who then enters upon *sulūk*. The fourth is pure *majdhūb* who has attained *jadhba* without *sulūk*, and who never afterwards enters upon *sulūk*. Some consider that the second is the best.

Sirr: The first tendency to manifestation of a wave in the calm ocean—the first tendency to motion in the calm ocean may be likened to the first recognition of "I" by God in His *Dhāt*. That is the first 'ayn-i-thābita which is called *Ḥaḳīqat-i-Muḥammadī*, the First Intelligence. From this one wave, several waves broke up and manifested themselves, and became the 'ayyān-i-thābita of objects. *Qāḍī Husām-uddīn* of *Gujerat* has said :

Zi daryā mauj-i-guna gun baā āmad
Zi bichuni bi rang-i-chun bar āmad
Gāhi dar kiswat-i-Laylā faru shud
Gāhi bar šūrat-i-Majnūn bar āmad.

From ocean rose waves of different kinds,
 From incomparableness, they assumed the colour
 of comparableness.

Now they appeared in the garb of *Laylā*,
 Now they assumed the form of *Majnū*

Thus "you understand the 'I' of God, when you understand your own 'I'." *Man 'arafa nafsahu faqad 'arafa rabbahu*. The first *sirr* contains this "I" (*Al-insānu sirri wa anā sirruhu*). Man is my *sirr* and I am his *sirr*." Since man is a microcosm (*Kawn-i-Jamī*), he

has all the attributes of God as well as the sirr of God. Every atom of the creation is crying out "I"—"I."

Shirk: To consider another existing beside God. Shirk-i-jalī is to join "another" in the Dhāt, şifāt, and action of God, to consider the şifāt of God as separate from His Dhāt. Shirk-i-Khafī is to consider that "other than God" is existent.

Shuyun: (pl. of Shān) Potentialities—like the potentialities of a tree in the seed.

Shathiyyat: Words that come out of the mouth of a Walī in his state of ecstasy, like *Anal Haqqu* (I am the truth) from Maṣṣūr-i-Ḥalīā; *Laysa fi jubbati siwallahi*. (There is none underneath my garment but God) from Junayd; and *Subhāna ma a'ẓama shāni* (I am holy, how great is my position) from Bāyazīd-i-Bisṭāmī; *Ana nuqtatuba-i-bismillah* — *Anā qalmun wa anā Lauḥun Mahfuzun anā 'Arshun wa anā Kursiyyun wa anā samawātun* (I am the point of the Bay of Bismillah, I am the Pen, I am the Preserved Tablet, I am the 'Arsh. I am the Kursi, I am the firmaments) from Ḥaḍrat 'Alī.

Sidratul-Muntahā: The Great Fig-tree on the outermost border of Space. It is the stage in the upward arc of ascension, at which spatial region with its manifestations of diversity ends, and the non-spatial expanse of Pure Being begins. A tree is a symbol of diversity in Unity (Kathrat dar Waḥdat), the ramification of its branches, its innumerable leaves, flowers and fruits are but the outcome of one seed. At this stage, names and attributes (asmā'-wa-şifāt) drop

off; and Dhāt alone remains. In the night of Mi'raj, Gabriel who had accompanied the Prophet (peace be upon him) stopped short here, saying, as Sa'dī has put it:

Agar ya sari mui bar tar param

Farugh-i-tajalli bisuzad param.

If I fly higher by a hair-breadth

The splendour of Glory will singe my wings.

Reason (of which Gabriel is the first embodiment) could not ascend higher than the outermost limit of diversity. It is only Nūr-i-Emān, the light that lights the inner recess of the heart that could do this—*Iz yagshaus-Sidrata ma yaghsha, ma zaghal basaru wa ma tagha*.¹ When that which overshadowed the Sidra overshadowed it (i.e., the Nūr), the Prophet (peace be upon him) did not glance aside, nor did his sight go astray.

Şifāt: Attributes in the Dhāt; manifestations of Dhāt: şifāt are essential to Dhāt, which is known only from şifāt, and without which it is "unknown and unknowable".

Şaul-i-Sarmadī: The Eternal and Incessant voice without sound and direction,—answering to the Logos of St John "In the beginning was Word, the Word with God and the Word was God." It is a voice that is heard in jungles as well as in crowded market places. It is the voice of God that Moses heard. It forms a *Shaghal* by itself with some adepts.

Suwar-ul-Haqq: Forms in the knowledge of God. When God looked at Himself, He saw Himself in a

1. Qur'ān liii. 17, 18.

form that became the Form of Muḥammad (peace be upon him) Ḥaḳīqat-i-Muḥammadī.

Ti'yun: Limitation. God's consciousness of Himself was His first tai'yun. A tai'yun is an 'adam in itself. The second tai'yun was consciousness of His attributes. These are the internal tai'yunāt. Arwāh, mithāl and ajsām are external taiyūnāt.

Tauḥīd: Losing one's self in the Dhāt of God.

Tajallī: The illumination of Dhāt. Dhāt as such is darkness. The two extremes of the spectrum of light end in darkness. Darkness is really light, which the retina of the eyes is incapable of appreciating. The 'Mathnawī' says:

Tajalli gar tu khah nur-i-dhat ast
Bi tariki darun ābi hyat ast.

Tajalli, if you say so, is the light of dhāt
Within darkness lies the fount of eternal life

When dhāt dawned upon itself, Nūr appeared. This was Nūr-i-Muḥammadī (Light of Muḥammad (peace be upon him) as stated in the Ḥadīth-i-Jābir. "O Jābir", said the Prophet "know that the first thing created was the light of thy Prophet." Tajallī is the appearance of Dhāt in tai'yunāt (limitations). God appears to the devotee in the form most eagerly sought for, by him. Moses was in search of fire in a desert on his way back to Egypt from Shu'ayb's (Jethro's) house in Midian (Madayun); God therefore appeared to him in a "burning bush." If one seeks Him in an image, the image appears to fulfill his desires; thus there is no disappointment even in idol worship. God has said: "*Anā 'inda zanni 'abdihi.*" "I

am with the thought of my servant." If the devotee supplicates before an image, he is never disappointed, because image also is a tajalli, idolatry consisting in thinking it to be the dhāt itself 'Gulshan-i-Rāz' says:

*Barāhman gar bi dānisti ki but chist,
Na danisti ki but juz az Khuda nist.*

If the Brahmin knew what the image really is,
He would have known that it is not other-than-God.

Tashbih: The manifestation of the attributes of God in limitation. The attributes of 'abd are the attributes of God in limitations. When there is thus comparison between God's attributes and 'abd's attributes, God is said to be in tashbih.

Tanzih: Since His attributes are infinite, we cannot form an idea of them from our limited attributes. His attributes are incomparable to our limited attributes. God in His own attributes is in Tanzih. *Subhāna Rabbika Rabbul 'izzati umma ya sifum*. "Pure is thy Lord, the Lord of Honour, from all that you attribute to Him."

Tarīqat: Pilgrimage of Sālik towards God by inner purifications.

Taqdir: That which is measured and "estimated" The estimate of creation in God's knowledge (Ummul-Kitāb). Is this liable to change or not? If it is liable, then God's knowledge or His omniscience becomes defective or incomplete. If it is not, what is the good of prayer? The Qur'ān has said *Ud'uni aslajib lakum.*¹ "Pray unto Me and I shall accept

1. Qur'ān xi, 60.

your prayer." With Ibn-ul-'Arabī, the realities of A'yān are eternal in God's knowledge, which also is eternal; and He granted their prayer, by manifesting Himself in their form. He only wills what they have in them to become; for knowledge is dependent on the known. *Al-'ilmu nisbatun tabiatun lil-malum*. Thus human actions are self-determined. God did not determine them; only in His name of Jawād (the gift-giver), He manifested them. Neither did the a'yān determine their own qualities, these latter were inherent in them. A draughtsman makes a triangle on paper. He did not propose the three sides and the three angles, and the three angles being equal to two right angles; these qualities were there in a triangle (according to the Laws of Thought). If the draughtsman makes four angles, and four sides, the figure will become a square or anything else and not a triangle. It may, however, be that Ibn-ul-'Arabī, the chief exponent of the doctrine that God is knowledge itself, thought that the knower, knowledge and the known are one and the same; in which case, knowledge depending on the known comes to be the Dhāt depending on Itself, for there is no *mā-siwāllah* (Other-than-God) in the first *bāṭanī* stage. In the third stage or still lower down, *ghayriyat-i'tibārī* begins, and the Dhāt controls the *asmā'* and a'yān.

'Abdul Karīm Jili, however, differed from this Shaykh. He says A'yān became what they were by His knowing them before their creation, *i.e.*, by His knowing, they became the objects of His knowledge. He knew the angles and the sides and put them in a particular way and they formed a triangle. This

leaves taqdīr in His hands. There are many Qur'ānic verses to this effect.

*Wa twizzu man tashau wa tudhillu man tashau biyadikal khayr, wa huwa ala kulli shay'in qadir.*¹ He elevates whomsoever He likes, He degrades whomsoever He likes. In His hand lies goodness. He is omnipotent over all." *Yef'alu ma yashu wu yahkamu ma yurid.* "He does what He likes, and orders what He wills."

Lā tahdi man aḥbabtu wa la kinnallaha yahdi man yashau. "You cannot rightly guide whomsoever you like, but God can guide whomsoever He likes."

This controversy appears to have arisen by making a'yān co-eternal with God, like Aristotle having made matter co-eternal with Him. If the a'yān are brought down to their proper place in the scheme of Tanazzulāt, that is, below asmā', they need not be co-eternal in point of time; they are co-eternal in His knowledge. In the regular ascent in the upper arc of 'Urūj, a'yān disappear in asmā', asmā' in šifāt and šifāt in Dhāt and the Dhāt alone remains. *Kullu man alayha fan wa yabqa wajhu rabbika dhul-jalali wal-ikram.*² "All are annihilated, except the face (the Dhāt) of thy Lord with His glory and mercy." Šifāt are of secondary consideration, so also are asmā' and a'yān. Just as one cannot say that šifāt (which are aspects of Dhāt) are co-eternal with the Dhāt, for they are sometimes so hidden in the dhāt as to be annihilated, like tree in a seed; so also one cannot say that a'yān, the forms of šifāt in God's

1. Qur'ān iii, 26.

2. Qur'ān iv, 26, 27.

knowledge are co-eternal with the Dhāt; the Dhāt has priority in rank. It, therefore, controls the *ṣifāt* and *a'yān*. In this case, man simply manifests the *asmā'* that play upon him. One of the names of God is Al-Ghanī (the independent). When this name is manifest, man appears to be a free agent; while really in his own dhāt he is an 'adam.

The 'Mathnawī says':

*Darya bi wujudi kwish mauji darad,
Khas pindarad ki kasha kash ba ust.*

Ocean by itself has waves and billows,
Straw on the top thinks that it struggles with it.

In the three Internal (*bāṭinī*;) stages, there is no fore-knowledge; for with God there is the "Eternal Now." *Laysa indallahi sabahun wa la masaun* (with God there is no morning and no evening) In the three manifest (*zāhirī*) stages, or more correctly in the last stage ('ālam-i-zāhir), there is succession of events, and this gives rise to the idea of priority or of cause and effect.

Uluhiyat: This term is used for the stage at which the rabb (ruler) and marbūb (ruled) come into play. This is the line of separation between *asmā'-i-ilāhī* and *asmā'-i-kiyānī*. Taqdīr has its source here, where change from one ism into another takes place.

Ummul-kitāb: The First Intelligence, the Reality of Muḥammad. (peace be upon him).

'*Urūj*: This is to reach the station of Wahdat — The Sālik travels from 'ālam-i-ajsām annihilating his body in sight or in thought, to 'ālam-i-mithāl. He

annihilates 'ālam-i-mithāl and travels to 'ālam-i-ar-wāh; thence to 'ālam-i-a'yān, thence to Wāḥidiyyat, and Wāḥdat, in the reverse serial order in which he descended; and thus reaches the point from which he had descended. The 'Urūj of the sālik is up to the Light of Muḥammad (peace be upon him) *Man raani faqad raul Haqq* (Whoever has seen me, has seen God) says a Ḥadīth; and the 'Urūj of Muḥammad (peace be upon him) is up to God Himself (Aḥdiyyat) for the Prophet is the barzakh between Aḥdiyyat and Wāḥidiyyat. In this sense, said 'Urfī the Persian poet, in praise of the Prophet:

Taqdir bi ekk naqa nashanid du mahmil
Salma-i-hudusi tu wa Layla-i-qidam ra.

Taqdir has placed two litters on one camel,
 The Salma of thy Transitoriness and the Layla
 of Eternity.¹

'Unṣūr—(Element): The doctrine that there are only four Elements, viz., air, water fire and earth is now an exploded doctrine; Chemistry has proved these to be compounds.—The four elements out of which, substances are formed are different; although they go under these names; they are beyond the confines of the three dimensions. By air is meant the Divine Breath, *La tasubbur riha fa innaha min nafsir Rahmani*.—"Do not abuse the wind, for the wind is the breath of God." *Nafakhtu fihī min ruhi*. "We breathed into him (Adam) from Our breath".—It approximates to *khālī* or ether. By water, is meant the Surging Ocean (*Baḥrul-Musjūr*) above the 'Arsh.

1. These are the heroines in the love literature of the Arabs of the Days of Ignorance.

—*Wa jaalna min al mai kullu shayn hayyun*. "We made all things, living—by water"—This perhaps is the Ocean of Nebula. Fire—is the "blazing fire that leaps up to our hearts"—*Nar-ullahi muqatul lati taitaliwu alal afyida* (Sūra 110: 4.) This is the fire of Nafs-i-Lawwāma, the conscience that reproaches; or perhaps the fire which Prometheus stole out of Heaven, to animate his men of clay. The earth is the earth above the 'Arsh—the mithālī earth, on which the Jannat is situated and on which the Judgment Day will take place—*Yuma tabaddulul arḍu ghayru' arḍi*. "On that day, We will change this earth into another earth." This is the Arḍ-ul-Wasīa' (the expanded earth) and is "the new earth" which St. John the Divine speaks of—(Revelation 21: 1)

Wahḍul-ul-Wujūd: There is only one existence which is the Dhāt; and limitations are like billows and bubbles on the surface of water which are not realities. This is the belief of the Wujūdīyyahs as led by Ibn-ul-'Arabī and Ash'aris led by Abul Ḥasan Ash'arī. The Shuhūdīyyahs led by Shaykh 'Alā-ud-Dowlah Sapnānī and Shakyh Aḥmad Sirhindī believe in two existences (*viz.*, of God and a'yān) and one dhāt; and the Mutakallimīn believe in two existences and two dhāts (of God and creation.)

Wujūd-i-Idāfi: Also named Zāhir-ul-Wujūd, manifestations of God with the forms and attributes of A'yān. Wujūd is from *Wajd* "to find out."

Wajd: Attraction towards God, it is also called *jadhbā*.

Wajh—Dhāt: "Wherever thou turnest thy face,

there is the wajh (Dhāt) of God." (*Fa aynama tawallu fa samma wujhulla*). If wajh is dhāt, is it *shay* also? The Qur'ān says: "every thing is, or is to be annihilated, except His visage" (*Kulla shayin halika illa wajhahu*), i.e., the face or the dhāt is not, or is not to be, annihilated. When an exception is made, it must be from a group of its own species. There is only one dhāt and that is of God. There are three internal stages of Tanazzulāt, viz., Aḥdiyyat, Waḥdat, Wāḥidiyyat, i.e., *La bi sharti shay*; (without the condition of 'thing'); *bisharti shay* (with the condition of no 'thing') and *bisharti la shay* (with the condition of 'thing.') In the third stage, the dhāt comes under the category of "thing" and hence the exception. The Quranic saying *Laysa kamithlihi shayin* (He is not like the pattern of a thing), refers to the first of *La bisharti shay* (Aḥdiyyat).

Zāhir: External. When *taiyun* becomes more and more in evidence, Externality becomes more and more pronounced. Words written in ink are not seen in darkness. As more and more light is thrown on them, they become more and more prominent, i.e., they become Zāhir—i.e., come into Externality or Manifestation—Zāhir screens the *bāṭin* (internality). The more the attributes are manifest, the more the Reality becomes hidden; the more a fire-brand is turned round and round, the more is the fire-circle *in evidence*, and the fire-brand hidden from your sight. Hence it is said:

Al-'ilmu hijāb-ul-akbar

Knowledge is a great screen.

INDEX

- Abraham, 31, 100, 129, 130, 137, 156
Abai-'Ulawi, (the superior fathers),
 14, 70
 Abdāle, 162
 'Abdul Karīm al-Jilī, Shaykh, 10, 17,
 20, 40, 45, 48, 51, 61, 94, 145
 'Abdul Khāliq. Khwāja, 137
 'Abdul Qādir Jilāni (Pīr Dastgir),
 166, 192
 'Abdulla Anṣārī, Khwāja, 135
 'Abdullah ibn Mas'ūd, 117, 118
 'Abdullah Hārith Muḥāsibī of Baṣra,
 158
 Abī 'Abbās (of Merv), 165
 Abī 'Abdulla ibn Hākim Tirmizī, 162
 Abī 'Abdulla Khafīf, 163, 164
 Abī Halmān (of Damascus), 165
 Abī Ḥasan ibn Muḥammad Nūrī, 160
 Abī Zarara, 51
 Abū 'Abdullah, 157
 Abū 'Alī ibn Sīnā, 13
 Abū Bakr, Ḥaḍrat 91, 156, 157
 Abū Bakr Shiblī, 155, 164
 Abū Dīna, 117
 Abū Ḥudhail Muḥammad al-Allaf,
 141
 Abū Ḥamza, 161
 Abū Hafa, 157
 Abū Ḥanīfa, 157
 Abū Hurayra, 111
 Abū Muḥammad Ruḍbāhan, 110
 Abū Jehl, 42
 Abū Mūsa al-Ash'ari, 142
 Abū Muslim (of Khurāsān), 166
 Abū Naṣr Fārābī, 14
 Abū Sa'īd Abul Khayr, Shaykh, 61,
 100, 166
 Abū Sa'di Ahrār (who gave currency
 to the word 'Īnā' and 'Baqā'),
 15, 93
 Abū Sa'īd Fadlulla, 153
 Abū Sa'īd Khunnaz, 163
 Abū Sa'īd Salmī, Imām, 115
 Abū Yazīd Bisṭāmī, 157
 Abū Yazīd Tayfūrī of Bisṭām, 158
 Abū Ṭalḥa, 115
 Abū Ṭālib, 144
 Abul Fidā, 150, 151
 Abul Ḥasan Ash'ari, 39, 142
 Abul Ḥasan-i-Nuri, 153
 Abul Qāsim Junayd, 157, 160
 Abul Qāsim al-Qushayrī, 156
 'adam (nothingness), 11, 12, 17, 32,
 33, 70, 71, 148, 206, 208
 Adam, 47, 52, 64, 77, 79, 137, 163,
 164, 176
 Aḥdiyyat, 49, 50, 51, 54, 58, 59, 65,
 73, 74, 84, 85, 180
 Aḥmad, the Mujaddid, Shaykh, 101
 Aḥmad ibn Ṭhābit, 166
 Aḥmad ibn Yābus, 166
 Aḥmad Kabīr Rafā'i, Saiyyid, 192
 Ajsām, 56
 'Alā'ud-Dawlah Sar nānī, 45, 61
 'Ālam-i-Ajsām, 69
 'Ālam-i-Arwāḥ, 62, 76
 'ālam-i-barzakh, 108
 'Ālam-i-Jabrūt, 47
 'Ālam-i-Malakūt (the angelic world),
 17
 'Ālam-i-Mithāl, 45, 67, 79, 100, 106,
 108, 117, 119
 'ālam-i-Shahādat, 79
 Al-Barzakh, 115, 119
 Al-Jubbai, 142
 'Alī, Ḥaḍrat, 36, 84, 91, 131, 136,
 142, 156, 157
 al-Māmūn, 26
 Al-Mumīt, 57
 Amīr 'Alī, Saiyed, 103, 104, 106

Anawallahs and Fanawallahs (schools of), 15

Anaxamines the Milesian, 39

'Aqāyid-i Jāmi, 44, f.n.

Archetypes (Plato's doctrine of), 13

Aristotle, 19, 43, 59

'Arsh, 72, 82, 84, 107, 175, 205, 206

Arwāh, 56

asmā'i-ilāhī, 37, 54, 58, 62

asmā'i-kiyāni, 37, 54, 58, 62

'Aṭā bin Yassār, 141

Auliya, 134, 138, 162, 184

Averroes (Ibn-Rushd), 63

'Awārif-ul-Ma'ārif, 151

a'yān-i-thābita, 40, 43, 57, 70, 79

Āyāt-i-Bayyināt (plain verses), 2

'Ayniyat-i-Ḥaqīqī, 56

'Ay'osha, Ḥaḍrat, 64, 155

Babu Chandra Bose, 10

Bacon, 28

Badr, 176

Baghdad, 161

Bahā'uddin, Khwāja, 137

Bahr-ul-Ma'āni, 101, 131, 159 f.n.

Baidāwī, 183

Baqā', 88, 89, 90, 92, 95, 163

barzakh, 46, 52, 54, 56, 62, 181, 184

Bātin, 57

Bāyazīd Bisṭāmī, 36, 92, 155, 170

Behmen (Cobbler mystic of Germany), 149

Beneditto Croce, 14

Bhari, Maulāpā, 57

Bible, 154

Bilāl, 115, 157

Biṣhr Ḥafī, 157

Browne, E.G., 45, 166

Buddha, 77

Būstān, 154

Darwin, 47, 93

David, 30, 51, 81, 160, 176

Dāwūd-i-Tai, 157

Democritus, 168

Development of Muslim Theology (of D.B. Macdonald), 40 f.n.

Dhāt (of God), 10, 11, 19, 22, 23, 24,

25, 28, 32, 34, 35, 36, 37, 42, 43,

46, 48, 49, 50, 51, 61, 65, 66, 67,

72, 74, 84, 92, 115, 116, 137, 145,

156, 159, 165, 172, 173, 174, 156, 183

Dhāt-i-Sadhaj (colourless Reality), 24

Dhun-nūn Miṣri, 46, 152, 155, 157, 160

Dictionary of Islam, 91

Dihya Kalbi, 69

Diogenes of Appollonia, 39

Dionysius, 42, 43, 163

Discourse to Kanzul Asrar ul-Qidam, 155 f.n.

Eckhart (Mystic of Rhineland), 44, 163, 164

Ego, 50

Egotist (self expressionist), 16

Egypt, 106

Emanuel Swedenborg, 67

Erigena, John Scotus, 163

Essays on Progress: its Law and Cause, 34 f.n.

'Akhruddin, Bāba, 192, 193, 194

Fand' (self-annihilation), 16, 88, 89

90, 91, 92, 93, 95, 147, 163, 174

Fundamental Truths, 16 f.n.

Fuṣūṣ-ul-Ḥikam, 58, 60, f.n., 95, 97

Ghazzali, 20, 21, 35, 96, 101, 109, 196

Ghiyāth-ul-Lughāt, 151

Ghulām 'Alī Shāh (of Delhi), 192

Goliath, 160

Gospel of John, 43

Gulistan (of Shaykh Sa'dī), 6

Gulshan-i-Ras, 58, 59, 71, 75, 78, 94, 120, 121, 159, 175

Ḥabīb-i-'Ajmī, 157

Ḥāfiẓ (Persian poet of Shirāz), 11, 19, 32, 146

- Ḥakīm 'Umar, 166, 167
 Ḥamid-ud-dīn Nāgorī (of Raj-putana), 25
 Ḥamza, 166
 Ḥaqīqat-i-Muḥammadi, 34, 47, 58, 78, 79, 82, 176
 Ḥārith Mubāsibī, 165
 Ḥasan al-Baḡrī, 141, 157, 191
 Ḥasan, Imām, 156
 Hegel, 16
 Hindū, 10, 187
 Hindūism, 189
 Hiran ibn Heya, 157
History of Muslim Philosophy, (Boer's), 63, f n.
History of Philosophy (of Morell's), 44, f.n.
Hours with the Mystics (Vaughan's), 44, f.n., 60, f.n., 154, f.n., 163, f.n.
 Hugo, Victor, 96
 Ḥujjat-ul-Bāligha, 117
 Ḥusain ibn Maṣṣūr, 164
 Ḥusayn, Imām, 144, 156
 Iblis, 70, 76
 Ibn 'Arabī, Shaykh Muḥiyyuddīn, 9, 10, 14, 18, 20, 22, 34, 38, 39, 40, 45, 46, 50, 51, 52, 79, 110, 144, 145, 146, 176
 Ibn Khaldūn, 64
 Ibn Riyāḥ, 157
 Ibnul Farīd, 45
 Ibrāhīm Adham, 18, 157
 Ibrāhīm Gazūr-i-Ilāhī, Shāikh, 35, 36, 38
Iḥyā'-ul-'Ulūm, 101
 'Ilm (knowledge), 19, 21
 'Ilm-i-Kalām, 96
 Imām Ḥanbal, 24, 128
Inṣān-ul-Kāmil, 10, 17 f.n., 23 f n., 51, 61, 70, 71, 73, 74, 75, 76, 78, 86, 107, 145
 Isaac, 156
 Israelites, 103
 Jābir, 52
 Jacob Behmen (Cobbler-mystic of Germany), 96
 Jār'far-i-Ṣādiq, Imām, 77
 Jalāl Bokhārī, Saiyyid, 192
 Jamāluddīn Sawoḥī, 191
 Jāmī (Mullā), 31, 37, 44, 130, 164, 171
 Jannat-ul-Faḍī'at, 112
 Jannat-udh-Dhāt, 112, 113
 Jannat-ul-Firdaus, 112
 Jannat-ul-Istihqāq, 112
 Jannat-ul-Makāsib, 111
 Jannat-us-Salām, 111
 Jannat-us-Sifāt, 112
 Jannat-us-swar, 111
Jannat-i-Haba, 64, 72, 107
Jawāhir-as-Sulūk, 31, f n., 66, 94, 99
 Jerusalem, 104
 Jesus Christ, 1, 35, 52, 81, 121, 137, 152, 156, 166, 176, 192
 Jewish-Platonism, 43
 Job, Prophet, 156, 180
 John the Baptist, 156
 Joseph, 106
 Joshua (servant of Moses), 3
 Junayd (of Baghdad), 36, 153, 155, 156, 161, 165, 166, 192
 Ka'ba, 131, 132
 Kabīr Dās, 77
 Kant, 64
Kashful-Maḥjūb, 88
 Kathrat-dar-Waḥdat (mundamaj), 37
 Khayāl-i-Munfaḡil, 69
Khayāl-i-Muttaṣil, 69
 Khilāfat, 90
 Khizr, (supposed to be one Bayla ibn Malacan), 3, 4, 5, 6, 69
Kimiyā-i-Sa'adat, 109
Kitāb-ul-Mubīn, 144
Kitāb-ul-Taṣawwuf, 36
 Kursī, 72, 82, 205, 206
 Laplace, 64

- Lawḥ-i-Maḥṣūz*, (Preserved Table) 13, 63, 144, 265
 Layla, 26
 Lesser Mysteries ('Ilm-i-Daqā'yaq), 2
 Leucippus, 168
Literary History of Persia, 114, 166
- Ma'bad al-Juhani, 141
 Madīna, 150, 188
 Majhūl-ul-Nāth, 46
Maid'-i-a'-alā, 64, 69, 71, 106
 Mālik ibn Dīnār, 157
 Majnūn, 26
 Maṣṣūr Abul Ghayḍ Ḥallāj, 165
 Maṣṣūr-i-Fārsī (of Baghdād), 165
 Maṣṣūr ibn Ḥallāj, 155, 170
 Marātib-i-Ilāhī (Divine Ranks), 56
 Marātib-i-Kunī (worldly ranks), 56
 Ma'rūf Karkhī, 19, 36, 157
 Maryam (Mary), 118
Mathnawī, (of Jalāluddīn Rūmī), 1, 2, 18, 20, 134, 149, 182
 Maut-i-Abyaḍ, 107
 Maut-i-Aḥmar, 107
 Maut-i-Akhzar, 107
 Maut-i-Aswad, 107
 Mecca, 129, 150, 169, 183
 Mi'rāj, 119, 120, 126
Mir'at-ul-'Arifin, 144, 184
Mirsad-ul-Idād, 53, 144 f.n.
Mishkāt, 127
 Monists (Magi), 26
 Moses, 3, 4, 5, 6, 103, 120, 121, 137, 156, 176
 Mount Sinā'i, 176
 Mubārak 'Alī, Mullā, 155 f. n.
 Muḥammad (the Prophet), 36, 86, 104, 113, 121, 122, 126, 151, 170, 171, 176, 177, 181, 182, 183, 195
 Muḥammad, reality of (Haqīqat-i-Muḥammadi), 51, 52, 53
 Muḥammad bin Khafīf, 165
 Muḥammad Fuḍālī, 40
 Muḥammad Ḥusayn ibn Saiyed, Nāṣiruddīn Ja'fari, Saiyed, 131 f. n.
 Muḥammad Makhdūm bin 'Abdul Nabī Savī, 99
 Muḥibulla, Shaykh (of Allāhābād), 58
 Mu'īnuddīn, Khwāja, 138
 Muḥiyyuddīn, Shāh, 99
 Mujābada, 96, 106, 161, 162
 Mukāshafa, 96
 Mumkin-ul-Wujūd, 67, 74, 85
 Muqām-i-Maḥmūd, 90, 112
 Murāqaba (contemplation) 15, 96
 Murīd, 62
 Mushābada, 96
 Mu'tazilites, 10, 23, 24, 141
Mystical Message, 119
 Mysticism, 148
- Najmuddīn-i-Kubra, 53
 Nafs-i-Ammāra, 110
 Nafs-i-kul, 60, 63, 74
 Nafs-i-Lawwāma, 110
 Nafs-i-Mulhima, 110
 Nafs-i-Muṭmainna, 110
 Nafs-i-Raḥmānī (Divine Breath), 58, 110
 Nāṣir ibn al-Ḥāriri, 64
 Nathar Auliya (Maṣḥaruddīn), 193, 194
 Naẓẓām (disciple of Abū Ḥuzal-Allaf), 23
 Neo-Platonists, 45
 Nicholson, R. A., 145, 167
 Nimrūd, 31
 Nirvana, 178
Nuṣṣat-ul-Uns (of Jamī), 38
 Nūrī, 161
- Oliver Lodge, Sir, 69, 118
 Ormuzd and Ahriman, 19, 26
Ottoman Empire, 150
- Pantheism, 9, 10
Paradise Lost, 163

- Philo and Plotinus (founders of doctrine of emanation), 13
Philosophy of the Practical, 14 f.n.
 Pīr-i-Kāmil, 94
 Plato, 13, 34, 49, 59, 64
 Plotinus (founder of New-Platonic School, 42, 43, 49, 60
 Porphyry, 39
Principle of Sociology, 103
Progress and Poverty, 161 f.n.
 Pythagoras, 39

 Qalm-i-A'lā, 57, 63
Qāmūs, 151
 Qaṣṭalānī, Imām, 52
 Qayṣarī ibn Hamdān, Shaykh, 158
 Quraysh, 42
 Qurb-i-Farā'iyi (corresponding to subjective Idealism), 16, 80, 91
 Qurb-i-Nawāfīl (corresponding to objective Idealism) 16, 80, 92
 Quṭub, 162

 Rābi'a Baṣrī, 18
 Risāla-i-Mursad, 108
 Rūḥ, 65
 Rūḥ-i-A'zam, 63, 65
 Rūḥ-i-Jarī, 67, 105
 Rūḥ-i-Muqīm, 67, 105
 Rūmī, Mulānā Jalāluddīn, 20, 63, 89, 91, 96, 108, 130, 148, 169, 174, 182, 184

 Sa'd bin Jābir, 117
 Sa'dī, Shaykh, 2, 6, 7, 41, 107, 133, 139, 154, 185
Safar-billāh, 94, 98, 99
Safar-ḥillāh, 94, 95, 98
Safar-ilallāh, 94, 95, 98
Safar-ullāh, 94
 Ṣalāt (Namāz), 122, 126, 127
 Ṣālik (pilgrim on the path of spirituality, 15, 97, 99, 102, 136, 137, 138
 Salmān Fārsī, 157, 166
 Sāriah ibn Rustam, 96

 Sarri Saqti, 157, 158
 Sawm, 134
 Sayyid Aḥmad Khān, Sir, 8, 106, 129, 130, 131
 Schelling, 15, 47
 Sayr-ḥillāh, 78
 Shāh Badruddīn Quṭub-ul-Madār, 192
 Shāh Waliyulla of Delhi, 117, 119
 Shuhūd (Observation of self), 19, 20, 23
 Sidrāt-ul-Muntahā, 126
 Sifāt, 21, 22, 43, 50, 59, 70, 72, 74, 76, 78, 98, 137, 146, 147, 159, 160, 172, 173
 Shāh Kamāl, 89
 Shaḥīq Balkhī, 18
 Sharī'at (ceremonial institution), 2, 135, 153
 Shihābuddīn, Shaykh (Shaykh-ul-Isbrāq al-Maqtūl), 19, 20, 166
 Shuyūnāt, 50, 51, 59, 61
 Sinā'ī, 30
 Socrates, 43, 45
 Spencer, Herbert, 34, 50, 103
Spirit of Islam, The, 103, 104 f. n.
 Śrī Krishna, 1, 80, 97, 179
 St. Anthony, 70
 St. Hugo, 163
 St. John (the Divine), 105
 St. Paul, 96, 119, 176
Studies in Islamic Mysticism, 145 f. n.
 Sūfīs, 38, 48, 60, 66, 90, 96, 97, 102, 104, 109, 110, 133, 135, 139, 150, 151, 152, 165, 167, 180
 Sūfiism, 46, 150, 169, 170
 Subayl ibn 'Abdulla Tasturī, 161, 162, 165
 Suhrāwardī, Shaykh Shihābuddīn, 38, 151
 Sulūk, 94, 100, 102, 135, 136, 138, 161
Survival of Human Personality, 69
Survival of Man, 69
 Syria

- Ṭāhir ibn 'Abdulla Anṣārī, 52
 Tanazzulāt (descent), 43
 Tanhīd (Unity), 11
 Tennyson, Alfred, 102, 112
 Thales of Miletus, 39
 Thaḳīfa Banī Sā'ida, 90
The Isis Unveiled, 178 f. n.
 Theory of Emanation, 45

 Uḥud (battle of), 16, 160
 'Umar, 69, 116, 130, 131, 136, 157
 'Umar-i-Khayyām, 166, 167
Ummahāt-us-ṣifāt, 53
 Ummahāti-Sifāi (the inferior mothers), 14, 170
Ummul-Kitāb, (Mother of books), 13, 63, 144
 'Uqba ibn 'Umar 127
 'Utha, 64
 'Uthmān, Ḥaḍrat, 156
 Uways-i-Qarnī, 157, 191

Varieties of Religious Experience,
 78, 38, f. n., 48 f. n., 112 f. n.

 Waḥdat, 46, 49, 50, 51, 53, 59,
 73, 74, 98, 133, 180
 Wāḥidiyyat, 46, 52, 53, 59, 65,
 133, 180
 Wājib-ul-Wujūd, 67, 74, 85
 William Hamilton, Sir, 142
 William James, 38
 Wujūb (Modes), 23
 Wujūd (Essence), 19, 23, 41
 Wujūd-i-baḥet (pure existence), 46

 Xenophenes, 39

 Yazdan, 26

 Zackariah, 156
 Zainul-Ābi dīn, Imām, 144
 Zarrāra (companion of the Prophet),
 24
 Zeller, 43, 44, 59
 Zinda Shāh Madār (of Syria), 168
 Zindīqa, 27
 Zoroaster, 19, 26
 Ṣuhūr-i-'ilmī (manifestation in
 knowledge), 56

